THE STAVES OF Beauty & Bands.

Opened in a

SERMON

Preached at *YARMOUTH*,

August 23. 1663.

By the Right Reverend Father in God,

EDWARD Lord Bishop of *NORWICH*.

BIBL. CANT. ROAD.

Augustin. de Tempore, Ser. 169.

Meritum Christianæ virtutis vilescit in Cunctis, si unitatem *non habet* pacis; *nec pervenit ad vocabulum* Filii, *nisi per nomen* Pacifici.

Id. de Civit. Dei. l. 15. c. 22.

Vera & brevis Definitio Virtutis *est* Ordo Amoris.

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To the Right Worſhipfull the Magiſtrates, and to the Reverend Miniſters, and other Members of the Corporation of *Yarmouth* in *Norffolk*.

Dearly Beloved,

THIS Sermon was Preached before you in order to the Peace and Unity of the Church of God amongſt you: and I preſume in order to the ſame good end I was by You preſſed to the publiſhing of it. Which motion I have the more readily entertained, that the Arguments unto ſo neceſſary a duty,

which I found prevalent with you then, might be always at your hand, to revive in you the same affections. And truly those many men in all parts of this Nation, who, upon whatsoever plausible and specious pretences, have given entertainment unto novel opinions, (never before these loose times heard of in the Church of God) and thereupon do forsake the Assemblies, and disturbe the peace of an Orthodox and Reformed Church, little consider the advantage they give the Common Adversary: who no doubt rejoyceth to see us break one another with our own hands, whom they with theirs hitherto have not been able to harm; As Vespasian *is observed by* Josephus *to have done in the siege of* Jerusalem,

rusalem, *not choosing to storme the Jewes by any hostile assault, while they were destroying one another by their Intestine confusions. Certainly what ever prejudices weak and credulous men may have their eyes dazled withall, Divisions and Contentions in the Church have alwayes fleshly lusts at the bottome of them, as the Apostle assureth us,* 1 Cor. 3. 3. *Nor are they only fruits of sinne in men, but evidences of wrath in God, and sad symptomes of his further displeasure. When* Manasse *is against* Ephraim, *and* Ephraim *against* Manasse, *and both against* Judah, *it is a sign that Gods anger is not turned away, but that his hand is stretched out still. Shismes in a Church being like Leaks in*

Isai 9. 21.

in a ship, or breaches in a Sea bank, which threaten speedy and extremest danger. And therefore all who wish well to Sion should listen unto Healing and Uniting Counsels, not suffering in so important a businesse, as the Peace and prosperity of the Church, any secular designes, single, or divided Interests, carnal animosities, or perverse disputes, to embitter their spirits or alienate their affections from other their brethren, heirs of the same common Salvation: or to draw them away from the Communion of that Church, from whose breasts they have often sucked the sincere milk of the word, and in whose fellowship they may still undoubtedly partake of all the means of Salvation. The Lord grant that all of us in all places

of

of the Land, both Paſtors and People may be unanimouſly zealous for the Peace of the Church. That Miniſters by ſound and wholeſome doctrine, which cannot be diſproved by holy, humble, prudent, and peaceable Lives, and by unwearied diligence and fidelity in their Callings, may ſtop the mouthes, and winne upon the affections of their Gain-ſayers: and that the People may not lean on their own wiſdome, nor be carryed away blind-fold with uncharitable prejudices, or with every winde of doctrine, but may yeild themſelves to the guidance of their faithfull Paſtors, and be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for Contention is uſually the mother of diſobedience. Now the Lord of Peace

Jam. 1. 19.
Rom. 2. 8.

Peace himself give you peace always by all means; the Lord be with you all.

Yours in all Christian affection
to serve you,

Ed. Norvic.

THE

THE *Staves of* BEAUTY *and* BANDS

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Zechar. 11. 7.

I took unto me Two Staves; the one I called Beauty, *and the other I called* Bands, *and I fed the Flock.*

THERE was no Office which Christ undertook, no Miniſtery which he inſtituted in his Church, which was not by him directed and intended unto ſuch excellent *Ends*, as whereby the Ho-

nour and Welfare thereof might be advanced. When in this place he assumed his *Pastoral* Office to Govern and guide his Flock, he doth by the names of these two *Staves* acquaint us with *two noble Ends* of that Service; The Restoring of *Beauty* to his Church corrupted, and of *Unity* to his Church divided; Of both which we shall, by Gods Assistance, take a brief View.

First, He Feedeth and Ruleth his poor Flock with his *Staff* called *Beauty*, his Word, Ordinances, and Government, being, as glorious things in themselves, so the special *Beauty* and Honour of the Church that enjoy them. Thus among the people of the Jews, the [a] *Ark* and the *Tabernacle* are called their *Glory*; in which respect the [b] Apostle saith, That unto Israel did pertain the Adoption, and the *Glory*, because the Covenants, the Law, the Service of God, and the Promises were theirs: As to external Pomp and Splendor

(a) 1 Sam. 4. 21 Isa. 4. 5.

(b) Rom. 9. 4.

dor, the great [c] Monarchies of the world went far beyond them, (for they were the fewest of all People:) but herein was their Preheminence, and *Primogeniture*, (as the Lord saith, *Israel is my* [d] *first born*) herein was their [e] *double portion* above all other Nations, that they had the *Oracles* of God committed unto them, that they were intrusted with the [f] Custody of that [g] *honourable Law*, which as the Apostle saith, was [h] *holy, just, and good.* And in like manner in the Christian Church, the *Gospel*, which is the [i] Law of Christ, is called by the Apostle a [k] *glorious Gospel*, because it is the [l] Riches and the Salvation of those that enjoy it; insomuch that the very *feet* of those that bring glad Tidings thereof, are said to be *Beautiful*, Rom. 10.15. and therefore as we [m] read of *Moses*, that his *Face shined* when he came down from the Mount; to signifie the [n] Glory and Luster of the Legal Ministery, as the Apostle teacheth us: so likewise do we read of

(c) Deut. 7.7.

(d) Exod 4 22. Jer. 2.3.
(e) Deu. 21 17.

(f) Rom. 3.2. Joh. 8.17. Psa. 147.19,20
(g) Isa. 42. 41.
(h) Rom. 7.12.

(i) Gal. 6.1.
(k) 1 Tim. 1. 11. Isa. 66. 18,19.
(l) Rom. 11. 11,12.

(m) Exod. 34. 89,30.

(n) 2 Cor. 3.7.

Christ, *that his* [o] *face shined* as the Sun, in his Transfiguration on the Mount, to signifie the [p] far more excellent Glory of the *Evangelical* Ministery of Life and Righteousness; in which respect he is called the [q] *Glory* of his people, and a [r] *Diadem of Beauty* unto the residue of them; for where Christ walketh in the midst of the golden Candlesticks, having his Ordinances in their vigour and Efficacy duly administred, he thereby rendereth his Church beautiful in these four Respects.

(o) Mat. 17. 2. Rev. 7. 16.

(p) 2 Cor. 3. 8, 9.

(q) Luk. 2. 32. Zach. 2. 5.

(r) Isa. 28. 5. Prov. 4. 8, 9

1. By the *Verity* of his heavenly *Doctrine*; When a people are taught of the Lord, then their *Stones* are laid *with fair Colours*, and their *Foundations with Saphires*, their *Windows of Agates*, their *Gates of Carbuncles*, and their *Borders of precious Stones*, Isa. 54, 11, 12, 13. When the earth is full of the knowledge of the Lord, then is his rest, or the place of his abode *glorious*, Isa. 11, 9, 10. and therefore when Christ was ascended

[f] aſcended up on high, far above all heavens, that he might fill all things, he gave unto his Church, Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers, in order to the *perfecting* and edifying of his body, and carrying it on unto the *meaſure of the ſtature of his fulneſs*, wherein alone the Beauty thereof conſiſteth. [f] Epheſ. 4. 10, 13.

2. By the *Purity* of Spiritual *Worſhip*; When *Sacrifices* are *offered with acceptance* upon Gods Altar, (and none are ſo but [c] ſpiritual Sacrifices) then doth he *glorifie* the houſe of his Glory, and *beautifie* the place of his Sanctuary, and make it an *eternal Excellency*; then doth he give *gold for braſs, and ſilver for iron*; then doth he call the *Walls* of the Church *Saivation*, and her *Gates Praiſe*, *Iſa.60.7, 13.15,17,18.* Therefore the ſecond Temple, though far inferior in outward Splendor to the former, is ſaid to exced that in *Glory*, becauſe unto it the *deſire of all Nations* ſhould come, and ſet up thetein his Spiritual Worſhip, [c] 1 Per. 2. 5.

ſhip, Hag. 2.3,7,8,9. For as the ſoul, which is the breath of Life, puts Beauty into the *Body*, ſo the Spirit of Chriſt poured out upon his Church, doth enliven and beautifie that, and turn the [u] *wilderneſſe into a fruitful field.*

(u) Iſa. 32.15.

3. By *Sanctity* of Life, renewing them after the image of Chriſt; for when the Church is *ſanctified*, and clenſed with the waſhing of Water by the Word, then it is fit to be preſented unto Chriſt as a *glorious Church*, Epheſ. 5.26,27. Holineſs is called by the Apoſtle the [w] *Renewing* of the Holy Ghoſt, the [x] *forming* of Chriſt in us, the [y] *quickning* and *creating* us in him unto good Works. Look what *Beauty* the renewing of a ruinous and decayed Building bringeth upon that; what *Beauty* the Re-union of a living Soul unto a gaſtly body doth reſtore unto that, what *Beauty* the Creation brought upon the void and indigeſted *Chaos*, when it was wrought unto that goodly Frame and Sructure which we now behold; the ſame, and much more, doth

(w) Tit. 3.5.
(x) Gal. 4.19.
(y) Eph. 2.5, 10.

doth the *forming* of Chriſt, and the Spirit of Holineſs bring upon our deformed and defiled nature by the *Efficacy* of the Ordinances.

4. By *Decency* of Order, rendering the Church [z] *beautiful* as *Tirzah*, *comely as Jeruſalem, terrible as an Army with Banners*; Thus the Church of Iſrael marched in the Wilderneſs in the manner of a formed Camp, with exquiſite *beauty* and *order*, whereof we have an ample deſcription, *Numb.* 2. In like manner the *new Jeruſalem*, which deſcended out of Heaven, beautified with the Glory of God, whoſe ſtreet was pure gold as tranſparent glaſs, whoſe foundation was garniſhed with all manner of pretious ſtones, is ſaid to be *four-ſquare*, having an accurate proportion and *ſymmetry* in all the parts thereof, *Rev.* 21. 16. And thus the Apoſtle directed all things to be done in the Church of Chriſt with *Decency and Order*, 1 Cor. 14.40. and rejoyced to ſee the *Order* which was in the Church of the *Coloſſians*, Col. 2.5.

(z) Can. 6 4.

When

When every Member keepeth his own Rank, and every Officer doth his proper Duty, according to the [a] Pattern and [b] Commiſſion given him by Chriſt, then is the Paſtoral Office adminiſtred with the *Staff of Beauty*.

(a) 1 Chro. 28. 11, 12.
(b) Exod. 40. 16, 19, 21, 23, 25, 27, 29, 32.

In one word, the Ordinances are thus the *Beauty* of a Church, becauſe in and by them Chriſt is ſpiritually preſent therein, and the Treaſures of his Grace are unfolded unto it. He who is the [c] *chiefeſt* among ten thouſand, and *altogether lovely*, who was the [d] *deſire of all Nations*, and the [e] *hope of Glory* to his people, in compariſon of whoſe [f] Excellencies all other things are but *loſſe and dung*, whoſe very [g] Afflictions and Reproaches are preferred before the Pleaſure and Riches of the world, in whoſe very [h] Sufferings there is joy, he is in his Ordinances [k] *evidently ſet forth before our eyes*; his [l] *Righteouſneſs* the *Robe* wherewith his Church is cloathed, his [m] *Comlineſſe* the *Beauty* wherewith ſhe is adorned, and made [n] high above all

(c) Can. 5. 10, 16.
(d) Hag. 2. 7.
(e) Col. 1. 27
(f) Phil. 3. 8.
(g) Heb. 11. 25, 26.
(h) Col. 1. 24. James 1. 2.
(k) Gal. 3. 1.
(l) Rom. 13. 14. Iſa. 61. 10. Rev. 6. 11.
(m) Ezeck 16. 14.
(n) Deut. 26. 19.

all the people in Praiſe, and in Name, and in Honour, by her intereſt in him, and relation unto him, ſhe hath a new name given her, [o] *Hephzibah* the Lords delight, who deligheth over her as the Bridegroom over the Bride, eſteeming her [p] his *reſt*, his *dwelling place*, his *deſire*, ſo that [q] *glorious things* are ſpoken of her.

(o) Iſa. 62. 4, 5.

(p) Pſal. 132. 14.

(q) Pſal. 87. 3.

Theſe Beauties of Chriſt in his Ordinances, and in his Church by means of them, were typified and prefigured by the [r] *glorious Garments* of the Prieſts, with alluſion whereunto we are ſaid in Baptiſm [ſ] to *put on Chriſt*, whoſe Righteouſneſs is unto his Church a [t] *Garment of Praiſe*. By the ſplendor of the *Tabernacle*, and of *Solomons Temple*, and all the *Veſſels* and Utenſils belonging unto the Worſhip of God therein, all which were exceeding *glorious* and magnificent; for the building and providing whereof, *David* prepared as immenſe a [u] Treaſure as we ſhall likely read of in any Hiſtory; in which

(r) Exod. 28. 2, 39.

(ſ) Gal. 3. 17. Rom. 13. 14.

(t) Iſa. 61. 3.

(u) 1 Chro. 22. 14. *Vid. Brierwood de nummis. c. 16 Budæum. de Aſſe fol. 112. Sr. W. Raleigh. Hiſt. l. 2. c. 17. ſect.* 9.

C reſpect

respect that holy house is called the *Throne of Gods Glory*, Jer. 14.21. By the *City Jerusalem*, (w) the mountain of the Lords holiness, and the *Joy of the whole earth*; by the (x) *holy oyl*, wherewith the Tabernacle, the Ark, the holy Vessels and Priests were anoynted, compounded of the principal spices after the Art of the Apothecary; by the beautiful order which was in (y) *Solomons Family*; by the dressing and preparing of a (z) *Bride* for the Bridegrome, as we read of the long and costly purification of the Virgins to go into King *Ahasuerus*, Est. 2.12. So here, in the Ordinances, the Spouse of Christ is (a) attired and made ready, being arraied in fine linnen, clean and white, and thereby (b) prepared unto Glory, and unto every good work. Lastly, By a (c) strait, smooth, even and pleasant path, wherein is no Crookedness, from whence all (d) stumbling blocks and offences are removed.

(w) Psal. 48.2.

(x) Exo. 30.23. Psal 45.8. 2 Cor. 1.4,15. 1 Joh. 2.27.

(y) 1 Reg. 10.5

(z) Isa. 61.10. Psal. 45. 13, 14.

(a) Rev. 19. 7, 8.

(b) Rom 9.23. 2 Tim 2.21.

(c) Psal. 5.8. Heb. 12.13. Prov. 4.26. 3.17. Isa 40.3,4.

(d) Isa 62.10. 57.14.

The *Author* and Efficient of all this

Beauty

Beauty is the Lord, all whose [c] *works are perfect*, who hath made every thing [f] *beautiful* in his time. The summe and total of all Gods works are, the *World* and the *Church*; the world is called κόσμος, for the Beauty and Comlines of of it; in the which every thing was [g] *very good* when the Lord took a view of it. But the Lord hath chosen his *Church* upon which to bestow more abundant Glory. It is called a *Land of Ornament*, Dan. 11. 16. *A land of Desire*, Jer. 3. 19. in the building whereof the Lord is said to *appear in his Glory*, Psa. 102. 16. The *World* is beautified with the power and wisdom of God; the *Church* besides that, with his Love and Grace: in the *World* we have the foot-prints of his Greatnes, but in the *Church* we have the Image of his Holines: The *World* was made by him, the *Church* like him; the *World* to shew forth his Glory, the *Church* to enjoy it; the *World* a *Tenement* for his Creatures to dwell in, the *Church* a *Palace* for himself to dwell in; he hath

(c) Deut. 32. 4
(f) Eccles. 3. 11

(g) Gen. 1. 31.

(h) Psal. 132. 13, 14. Psal. 76 2. Exod. 25. 8.

h desired it for his Habitation, it is his *Rest* for ever. Above all Excellencies, *Holiness* is the *Beauty* of a Creature; and therefore the Angels, who excell in all created perfection, are above all other Appellations honoured with the name of *Saints* Deut. 33. 2. they differ not in nature from Devils, in *Holinesse* they do. Derived Holiness consisteth in conformity to primitive holiness. The Lord is most holy in himself, and our holiness standeth in his *Image* and *Likeness*, so far forth as he hath by an holy Law made his Holiness a pattern for ours. And when we threw away that Image of God, wherein our created Holiness consisted, and the Lord was pleased in any of us to renew it again; he did it by the *pattern* of his beloved *Son*, who is the i *Image of the invisible God*, and the Character of his person, full of Grace and Truth. Now then according to the Excellency of the pattern, we are to measure, and take an estimate of that Beauty, wherein we

(i) Col. 1. 15. Heb. 1. 3.

we are conformable unto that pattern; and what pattern more glorious then the bleſſed God, and the Holy Son of God, the chiefeſt of ten thouſand? unto whom therefore the conformity of a Creature muſt be its chief and principal Beauty.

There are ſeveral *Attributes* or *Properties* whereby the Excellency of this Beauty may be further diſcovered.

1. *Light* and Luſter; for as a great part of the Corporal Beauty is in the life and vigour of the eye, ſo of ſpiritual Beauty in the clarity and brightneſs of the *mind*; when the Lord, [a] who commanded the Light to ſhine out of Darkneſs, ſhineth in our Hearts, *to give the light of the knowledge of the Glory of God in the face of Jeſus Chriſt*; as the Sun is the greateſt Beauty of the viſible world, ſo Chriſt, as a [b] *Sun of Righteouſneſs*, by the [c] Excellency of his knowledge, is the *glory* and beauty of the inviſible.

(a) 2 Cor. 4 6

(b) Mal. 4. 2.
(c) Phil. 3. 8.

2. *Rectitude* & Straitneſs; the wiſe man thus expreſſeth our primitive Beauty, that

that [d] *God made man perfect*; and we do then recover this Beauty, when we are *without* [e] *guil*, and perverseness of Spirit; when we make [f] *strait paths* for our feet to walk in, and [g] do ὀρθοποδεῖν, *go evenly* according to the Truth of the Gospel.

3. *Integrity* and [h] Compleatness; when all the parts and members of the new man are formed in us, and we do partake of the [i] *fulness* of Christ, *Grace for Grace*, as the Child of his parent, member for member. The Lord in the Law would not accept of a maimed Offering, *Levit.* 22 21, 22. And when we offer up our selves a [k] *living Sacrifice* holy and acceptable unto God, we must be [l] *sanctified throughout*, and our whole Spirit, Soul, and Body must be preserved blameless: for wherever Christ is formed, though it be but in *measure* as to the *degrees of Grace*, yet that measure must be the [m] *measure of every part*, so that there is at once both μέτρον and πλήρωμα τῦ χρισῦ, as the Apostle speaks, a *measure*

(d) Eccles. 7. 29.
(e) Psal. 32. 2.
(f) Heb. 12. 13.
(g) Gal. 2. 14.
(h) Col. 2. 10.
(i) Joh. 1. 16.
(k) Rom. 12. 1, 2.
(l) 1 Thes. 5. 23.
(m) Eph. 4. 13, 16.

a *measure* in regard of the Imperfection of every Grace, and yet a *fulneſſe* in regard of the perfection of every part, or member of the new man.

4. *Symmetry* and an exact proportion of parts, and equal temperament of humours one with another, which in regard of Spiritual Beauty is called by [n] the Apoſtle Ἀκρίβεια, an *exactneſſe of Obedience*; when there is ſuch a due temper of Piety to God, Sobriety to our ſelves, and Righteouſneſs to others, that none of theſe do obſtruct the other, but that there is an equal [o] *reſpect to all Gods Commandments*, and ſuch a ſupply and accurate diſtribution of vital influence, unto every member of the new man, that no part doth either ſwell or wither, that Zeal is not blind, nor Knowledge unfruitful, nor Faith without Love, nor the Duties of one Table without thoſe of another; but that we grow up unto [p] Chriſt in all things, and have an effectual working in the meaſure of every part.

(n) Eph. 5. 15.

(o) Pſal. 119. 6.

(p) Eph. 4. 15.

5. *Growth*

5. *Growth* and Progreſs in theſe proportions; for while we are in this world, we are ſtill in our Minority, and therefore muſt ſtill be contending towards perfection. To be a man in years, and a child in ſtature, is an unbeautiful thing. Chriſt hath no Dwarfs in his body; though one man attain greater degrees of perfection then another, yet all are in a growing condition: the life of Chriſt in us being a [a] *life that abounds*; and his Grace like the [b] waters of the Sanctuary riſing up higher and higher.

(a) Joh. 10. 10.

(b) Ezek. 47 3, 4, 5.

Laſtly, *Indeficiency*, wherein ſpiritual Beauty ſurpaſſeth all other; for [c] *bodily favour is deceitful, and Beauty vain*, it runneth all at laſt into wrinkles and deformity; but as Chriſt himſelf [d] never ſaw Corruption, no more doth the Beauty that he brings to the Soul with him. They [e] who are planted in the Lords houſe, do flouriſh in his Courts, and are fat and fruitfull in their old age. As we may truly ſay of ſin in a wicked man, *Concupiſcentia non ſeneſcit*, though nature

(c) Prov. 31. 30

(d) Act. 2, 31. 13. 35.

(e) Pſal. 92. 13, 14.

nature wax old and infirm, yet Luſt doth not: ſo we may ſay of Grace in a good man, *Charitas non ſeneſcit*, it is not *apta nata* of it ſelf to decay, but proceeds from ſtrength to ſtrength.

The ends of the Ordinances do likewiſe further evidence this Beauty of theirs unto us: For they are by Chriſt intended for ſuch purpoſes as theſe.

1. To Quicken us, and to faſhion him in us. By nature we are [f] dead in treſpaſſes and ſins, and death ever induceth deformity; but by the holy Spirit of Chriſt working in and by his Ordinances, we are reſtored unto his [g] life and likeneſs, and [h] conformed unto the Image of him who is altogether lovely.

(f) Eph. 2. 1, 4, 5

(g) Gal. 2. 20.

(h) Rom. 8. 29 4. 19.

2. To *clenſe* and purifie us from all Defilements; for the [i] *fear of the Lord is clean*, and his Commandment pure both in it ſelf, and in its operations; his precious [k] *promiſes* by our [l] faith in them, and by our hope and expectation of them, *do clenſe us from all filthineſs of*

(i) Pſal. 19. 8, 9 Ezek. 36. 25.

(k) 2 Cor. 7. 1.
(l) Act. 15. 9.
(m) 1 Joh. 3. 3.

flesh and Spirit, and cause us to *purifie* our Selves even as he is pure, that we may [n] offer unto the Lord an *Offering in Righteousnesse*, that our Offerings may be *pleasant* unto him.

(n) Mal. 3. 2, 3, 4.

3. To *heal* us of all our spiritual distempers, whereby the Beauty of the Soul is dimmed or impaired. As many of Christs [o] Miracles were shewed in making the *blind see*, the *deaf hear*, the *lame leap*, and in curing of all manner of sickness and disease; so the spiritual vertue of his holy Ordinances is seen in spiritual Operations consonant unto those, in which respect he is called a [p] *Physician* to *bind* up the broken hearted, and to *heal* the stroke of the wound of his people; He is the [q] *tree of life*, whose leaves are for the healing of the Nations.

(o) Mat. 4. 23.

(p) Mat. 9. 12. Isa. 30. 26. 61. 1.

(q) Rev. 22. 2.

4. To *comfort* us, to wipe away all tears from our eyes, all sorrow from our hearts, and thereby to make our faces shine; for as [r] *Moses*, by extraordinary Converse with God on the Mount, had

(r) Exod 34. 29, 30.

had a luſtre on his face, ſo in ſome proportion, all Communion with him doth, by the ſpiritual comfort, bring a [f] *Beaury* upon holy men, filling them with the *peace* of God which paſſeth underſtanding, and with *Joy* which is unſpeakable and glorious.

(f) Eccleſ. 8. 1. Rom. 15. 13. Phil. 4. 7. 1 Pet. 1. 8.

5. To fit and prepare us for the Lord himſelf to delight in, that his Image in us may [t] attract the eye and heart, the love and delight of the Lord of Glory unto us; the Lord hath [u] *ſet apart the man that is godly for himſelf*, hath [w] choſen Iſrael for *his peculiar Treaſure*, hath [x] *formed them for himſelf* to ſhew forth his praiſe, and [y] *purified them unto himſelf* for a peculiar people; and becauſe the Church is in this ſpecial manner [z] *Gods own*, therefore he will in ſpecial manner *put his Comlineſs* upon her, and will [a] *beautifie* the place of his Sanctuary; as he is called the [b] *Glory* of his people *Iſrael*, ſo he hath hononred his people Iſrael with this high dignity, to be called [c] *His Glory*

(t) Cau. 4. 9.

(u) Pſal. 4. 3.

(w) Pſal. 135. 4
(x) Iſa. 43. 21.

(y) Tit. 2. 14.

(z) Ezek. 16. 8. 14.

(a) Iſa. 60. 13.
(b) Luk. 2. 32.

(c) Iſa. 46. 13.

Laſtly, The *manner* of Chriſts Governing his Church by his Ordinances is full of Beauty and Sweetneſs; with a [d] *ſtill voice*, with the [e] *cords of a man*, & with the *bands of Love*, [f] he gathereth the *Lambs in his arm*, and carryeth them in his *Boſome*; as [g] one whom his Mother comforteth, ſo doth he *comfort* them; he doth *not* [h] *break the bruiſed reed, nor quench the ſmoaking flax*; he deals with perſwaſions and entreaties, by his Ambaſſadors, [i] *beſeeching* us to be reconciled unto God: he [k] leads his Flock by *ſtill waters*, and into *green paſtures*, through [l] *ways of pleaſantneſſe*, and paths of *peace*; he [m] doth not *afflict willingly*, nor grieve the children of men; In the [n] *midſt of wrath he remembreth Mercy*; when he cauſeth grief, he ſheweth compaſſion; and when [o] he *ſpeaks againſt Ephraim*, he *earneſtly remembreth him ſtill*; he hath ſet up a ſweet order in his Church both in Doctrine and Policy, managing both with [p] *meekneſſe and gentleneſſe*, [q] preaching peace,

(d) 1 Reg. 19. 12.
(e) Hoſ 11.4.
(f) Iſa. 40.11. 46.3.
(g) Iſa. 66.12, 13.
(h) Mat. 12.20,
(i) 2 Cor. 5.20 Ezek 33.11.
(k) Pſal. 23.2.
(l) Prov. 3.17.
(m) Lam. 3.32, 33.
(n) Hab. 3.2.
(o) Jer. 31.20.
(p) 2 Cor. 10 1.
(q) Eph. 2.17.

peace, [r] proclaiming Liberty, erecting over his people a [f] *Banner of Love*; and though he have an [t] *iron Rod* for his enemies, yet he holdeth forth a *golden Scepter to his people*, ruling in their hearts by a ſpirit of Adoption, and by a Law of Love. Thus he feedeth his Church by his *Staff* called *Beauty*; Great therefore is the Indignity which they offer unto Chriſt, who deſpiſe the ſweetneſs of this his Government, the [u] waters of *Shiloah* which go *ſoftly*, refuſing to ſubmit to his [w] *eaſie yoake*, being [x] offended at the ſeverity and Sanctity of his Doctrine, ſaying in their hearts like thoſe in the Goſpel, *Luke* 19. 14. *We will not have this man to rule over us*, diſdainfully undervaluing that [y] great ſalvation, which he by his pretious blood purchaſed for them, and by the word of his Grace doth continually tender unto them; *Spretæ injuriæ formæ* is no ſmall diſhonour done to him who is the Lord of Glory.

(r) Iſa. 61. 1.
(f) Cant. 2. 4.
(t) Pſal. 2. 9.
(u) Iſa 8 6.
(w) Mat. 11. 30.
(x) Luk. 19. 21
(y) Heb. 2 3.

Great

Great the Thankfulneſs we owe unto him, for the fruit of this his Beautiful and amiable Government, that we who
(z) Col. 1.21. were [z] enemies unto him by wicked works, and were well pleaſed with that our miſery, ſhould, by the power of his
(a) Col. 1.13. Spirit, [a] be tranſlated from the Tyranny of Satan, into the kingdom of
(b) Pſal. 110.3. Grace, and be made a [b] *willing people*, beautified with his Salvation.

Great the value we ought to ſet upon the Ordinances of the Goſpel, the *Staff*
(c) Pſal. 149.4. of [c] *Beauty* by which he governeth his
(d) Ezek. 16. 10,13. Flock, the [d] Ornaments and Bracelets, the Chain and Jewels which he ſendeth unto his Spouſe to adorn her withal; No man cometh unto Chriſt, till he ſeeth
(e) Prov. 8.36. *Beauty* in him; and vain men, [e] who love their Luſts better then their life, are naturally prejudiced againſt his holy
(f) 1 Pet. 2.8. ways: He is to the [f] *Diſobedient a*
(g) Luk. 2.34. *ſtone of ſtumbling, a rock of Offence,* [g] *a ſign to be ſpoken againſt.* Now by the Light and Majeſty of the *Ordinances*,
(h) 2 Cor. 3.18. this prejudice is removed, and [h] we all,

all, *with open face beholding, as in a glaſs, the Glory of the Lord, are changed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord.*

Great the Duty which we owe to the Goſpel, to bear witneſs unto the *Beauty* thereof by our holy Converſation: To [i] think on thoſe things which are *venerable, juſt, pure, lovely, and of a good report*, which [k] *adorn*, and [l] *become* the Goſpel, and are [m] *worthy of that high Calling* wherewith we are called; to remember that we are [n] *veſſels of Honour*, to be purged and ſanctified, that we may be *meet for our Maſters uſe*; that we are [o] *Temples* of the Holy Ghoſt, ſeparated unto his ſpecial ſervice and preſence; *And if any man defile the Temple of God, him will God deſtroy*; That we are a [p] redeemed and a peculiar people, whom Chriſt hath purified [q] unto himſelf; That [r] without Holineſs our prayers and Sacrifices are but an abomination; For as [s] without Holineſs no man can *ſee* God, ſo without Holineſs

(i) Phil 4.8.

(k) Tit. 2. 10.
(l) Phil. 1. 27.
(m) Epheſ. 4. 1.

(n) 2 Tim. 2. 21.

(o) 1 Cor. 3. 16, 17.
2 Cor. 6. 16.

(p) Tit. 2. 14.
1 Pet. 2. 9.
(q) Pſal. 4. 3. 135. 4. 148 14. Iſa. 43. 21. Lev. 20. 26.
(r) Prov. 15. 8. Mal. 2. 3.
(s) Heb. 12. 14.

no

(t) Jer. 11. 15.

no man can *ſerve* him; (t) *What hath my Beloved to do in my houſe*, ſaith the Lord, *ſeeing ſhe hath wrought lewdneſs?* The Lord will be ſanctified in all that draw nigh unto him.

We ſhould therefore all in our ſeveral places, eſpecially thoſe unto whom the Paſtoral Dignity and Truſt doth appertain, uſe our utmoſt care to preſerve the Church of God amongſt us in that honour and beauty which belongs thereunto; not corrupting the *Doctrine* thereof, or obtruding any meer problematical, much leſs falſe and unſound poſitions of our own, upon the faith of our Hearers; not corrupting the *Worſhip* thereof either with ſuperſtition, or irreverence, not ſuffering either the meer *Form* of Godlineſs to ſwallow up the *power*, or the pretence of *power* to ſhut out the *Form*, but to give the Lord both that inward and outward Honour, which is due to his holy name in all our ſolemn Attendances upon him; not corrupting the *ſanctity* thereof either with

with Hypocriſie or Prophaneſs, with meer ſpecious Pretences of Holineſs on the one hand, or with open and downright Contempt thereof on the other. Laſtly, Not corrupting the *Decency* and Order thereof; either by burthening Gods Service with an exceſſive number of needleſs Obſervances; or on the other ſide cenſuring and deſerting the Communion of a Sound and Orthodox Church, becauſe the Order thereof doth not in every particular pleaſe us. Thus is the Church to be fed and Ruled with the former of our Prophets Staves, *The Staff Beauty.*

Secondly, Chriſt, as the chief Shepherd, by his Spirit and Power, and his Under-Officers, by their Miniſtery and Service, do feed and rule his Church by his *Staffe* called *Bands*, procuring and advancing the *Unity* thereof, and gathering together into one all the members belonging thereunto, that the whole body may be *fitly joyned together*

and compacted without *Schiſms* and Diviſions, which is a ſingular and eminent Bleſſing of God thereunto. God made man at the firſt after his own Image, ſo that as the Lord is wholly one and undivided in himſelf, no diſſonancy between any of his Attributes, Decrees, or Counſels; ſo in man as he came out of Gods hands, there was an exact harmony and agreement; his Affections conſonant unto his Will, his Will to his Reaſon, and his Reaſon to God. And being thus perfectly *One* with himſelf, he could not but be one likewiſe with others, who were perfectly like himſelf, as finding nothing more in them, from the which to differ, then in himſelf. But when ſin came into the world, it brake the *bond of Union* between God and man, making us (u) "*enemies* unto him by wicked works, and ſo (w) "*ſeparating* between him and us, and *hiding* his face from us. It brake the *bond of Union* between a man and himſelf, the Will rebelling againſt the Mind,

(u) Col. 1. 21. Rom. 5. 10.

(w) Iſa. 59. 2.

Mind, the Senſitive part againſt the rational, one [x] luſt warring againſt another, and all againſt the Soul. It brake *the bond of* Union between man and man, between one wicked man and another, upon the ground of *different Intereſts*, [y] hateful and hating of one another; between wicked men and good men, upon the ground of *contrary ſeeds*, the the Lord having [z] put *enmity between the Seed of the woman, and the Seed of the Serpent*; Becauſe God hath *choſen his Church out of the world, therefore the* [a] *world hateth them*; When he had his Church only in one ſingle people, the *Jews*, who *dwelt alone, and were* [b] *not reckoned among the Nations*, we find not only in the [c] Scriptures, but alſo in [d] prophane Writers how great ſcorn and contempt was caſt upon them by thoſe

(x) Jam. 4. 1.

(y) Tit. 3. 3.

(z) Gen. 3. 15.

(a) Joh. 15. 19. 1 Joh. 3. 1. Dion c. 36.

(b) Num. 23. 9. Philoſtrat l. 5.

(c) Nehem. 4. 2, 3, 4. Eſter 3. 8, 9. Pſal. 44. 13, 14. 79. 1, 4. 137. 3.

Lam. 1. 7. 2. 15, 16. Iſa. 43. 28. 47. 6. Jer. 24. 9. 1 Reg. 9. 7. (d) Cicero Orat. L. Flacco. Plin. l. 13. cap. 4. Tacit. Hiſt. lib. 5. Plutarch. Sympoſiac. 1. Pal. 5. Juſtin. l. 36. Sueton. Auguſt. cap. 76. H. Tiber. cap. 36. Horat. lib. 1. Satyr. 9. Juvenal. Sat. 3. 6 14. Martial. Petron. Epigram. Apion apud Joſephum & Euſebium, Hiſt. l. 2. cap. 5. Vid. P. Cunæi Antiquit. Heb. l. 2. c. 24. & l. 3. c. 5.

of other Nations. And when Christian Religion began to obtain in the world, the like horrible Reproaches were cast upon Christians, as we read of *Thyestæa convivia, & Oedipi incestus*, in [e] *Tertullian*, [f] *Eusebius*, and [g] others. So true is that of *Solomon*, He that is *upright* in the way, is an *abomination unto the wicked*.

This Enmity Christ came to heal, and to remove, by preaching, and by giving *peace* unto men, working the hearts of his people to be at unity and peace one with another; in which respect Christ saith of his Church, *My Dove, my undefiled is but one, Cant. 6. 9.* Now a thing may be said to be one two manner of ways; there is *unum per unitatem*, when a thing is so one, as that it doth not any way consist of many, as God is one by the absolute simplicity of his Nature, without any diversity of part and part, power and act, matter and form, subject and accident, being and not being: There is likewise *unum per unionem*, when

(e) Tertul. Apolog. c. 1, 2, 3, 7.
(f) Euseb. l. 4. c. 7. & l. 5. cap. 1.
(g) Justin. Martyr. Apolog. 2. & Dial. cum Tryph. Athenag. Legatio pro Christianis. p. 4. 37, 38 Minut. Felix in Octav.

when one thing is conſtituted, and made up of many things united and joyned together, and thus the *Church* is *One.* [h] We being many, ſaith the Apoſtle, are *one bread, and one body.* And again, *as the body is one, and hath many members, and all the members of that one body, being many, are one body, ſo alſo is Chriſt.* In this reſpect it is compared ſometimes to an [i] *Army*, made up of many Souldiers, ordered into Companies and Regiments, under the Command of one General, called the [k] *Captain of the Hoſt of the Lord*, and the [l] *Captain of our Salvation.* Sometimes to [m] *a City* compacted together, and accurately proportioned in all the parts and meaſures thereof: Sometimes to the *Tabernacle* of the Congregation, wherein [n] divers *Curtains* were coupled and joyned together, by *loops and taches*, into one Sanctuary: Sometimes to the *Temple*, [o] wherein many goodly ſtones were framed and fitted into a Magnificent Structure, in which reſpect the Church is [p] called the *Houſe of*

(h) 1 Cor. 10. 17. 12. 12.

(i) Can. 6. 10.

(k) Joſh. 5. 14.

(l) Heb. 2. 10.

(m) Pſal. 132. 3. Rev. 21. 10. —— 21.

(n) Exod. 26. 6.

(o) 1 Reg. 5. 17.

(p) 1 Tim. 3. 15. Heb. 3. 6.

of God, the *Houſhold of Faith*, the [q] whole *Family of Heaven and Earth*, a [r] *building fitly framed together*, and growing unto a holy Temple in the Lord: Sometimes to a [t] *Vine*, conſiſting of one root and many branches; and to a [t] *body*, wherein *many members* are conjoyned under *one Head*, and animated by one Soul. *Thus the Church is One.* And albeit we frequently read in the plural [u] of the *Churches* of the Saints, the Churches of *Aſia*, of *Macedonia*, of *Galatia*, of *Syria* and *Cilicia*, yet all theſe are members of one and the ſame *Catholick Church*, as many Cities of one Kingdome, and many houſes of one City. For all the perſons, all the Aſſemblies and Aſſociations in the world, who acknowledge and worſhip one true God, and one Mediator between God and Man, the Lord Jeſus, walking by one and the ſame rule of Faith and Love in the Goſpel, do all make up but *one Catholick Church.*

(q) Eph. 3. 15.
(r) Eph. 2. 21.
(t) Joh. 15. 5.
(t) Rom. 12. 4. 5. Eph. 1. 22, 23.
(u) 2 Cor. 8 1. Gal. 1. 2. Act. 15. 41. Rev. 1. 4.

And the former Reſemblances and Similitudes whereby it is expreſſed, lead

us

us to the consideration of a threefold Unity in the Church. 1. An *Unity* by way of *Disposition* and *Order*, as in an Army or Building. 2. An Unity by way of *Composition*, or integral Completion, as between the parts of the body unto the perfection of the whole. 3. An Unity by way of *Constitution*, or Essential Concurrence of Soul and Body unto one man, or of the Subject, and vital principles whereby it is animated.

There is then in the Church 1. An *Unity of Order*, as the Apostle rejoyced when he beheld the [w] *Order* of the Church at *Colosse*. And this consisteth, 1. In Variety of *Offices*, and in the due and regular Subordination of those one unto another, and of the body unto them all, as the [x] Apostle telleth us, that God hath set in the Church *first Apostles, secondarily Prophets, thirdly Teachers*, &c. And that Christ when he ascended up on high, gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers,

(w) Col. 2. 5.

(x) 1 Cor. 12. 28. Eph. 4. 11, 12.

ers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt; and theſe the [y] Apoſtle requireth the reſt of the Body to *Eſteem very highly in love*, to *obey* them, and *ſubmit* themſelves unto them, becauſe they watch for their Souls. 2. In Variety of *Ordinances* in the which [z] Chriſt is ſet forth before the eyes of his people; Such are *Reading the Scripture*, for as in that Church of the Jews, [a] *Moſes* and the Prophets were read in the Synagogues every Sabbath day; So the [b] Apoſtle directeth the Reading of his Epiſtles in the Chriſtian Church. *Preaching* of the Word, [c] *how ſhall they hear*, ſaith the Apoſtle, *without a Preacher?* and how ſhall they preach except they be ſent? *Prayer*, as the Temple is called [d] an *houſe of Prayer* for all people, and *Peter* and *John* went up to the Temple at the hour of Prayer: *Baptiſm*, [e] Go and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy

(y) 1 Theſ. 5.12 Heb. 13.17.

(z) Gal. 4.1.

(a) Act. 13.27. 15.21.

(b) Col. 4.16. 1 Theſ. 5.27.

(c) Rom. 10. 14,15. Mark. 16.15.

(d) Iſa. 56.7. Act. 3.1.

(e) Mat. 28.19

Holy Ghoſt. The Supper of the Lord; [f] The Cup of Bleſſing which we bleſs, is it not the *Communion of the blood of Chriſt?* the bread which we break, is it not the Communion of the *Body of Chriſt?*

3. In variety of *Gifts*, which the Lord doth [g] ſeverally divide as it pleaſeth him, for the profit and good of the whole body. In the Adminiſtration of which *Ordinances*, *Offices*, and *Gifts*, ſuch *Decency* and *Order* is to be obſerved, as that it may appear, that in all the Churches of the Saints, God is a [h] *God of Peace, and not of Confuſion*, ordaining in all of them, that [i] as God hath diſtributed to every man, & called every man, ſo he ſhould abide with God within the Precincts of his own Calling, [k] not running before he be ſent, but ſerving the Lord in that rank & ſtation wherein he hath ſet him.

2. An *Integral Vnity*, as between all the parts of an intire body, joyned in due order together, unto the compleating of the whole; and this Unity preſuppoſeth a *double Vnion*; the one of the

(f) 1 Cor. 10. 16, 11. 23.

(g) 1 Cor. 12. 4, 11.

(h) 1 Cor. 14. 33, 40.

(i) 1 Cor. 7. 17, 24.

(k) Jer. 23. 21, 32. 2 Chro. 26. 18. Rom. 10. 15. Heb. 5. 4.

body to *the head*, the other of the *members* to one another; of both which the Apoſtle ſpeaketh, *Epheſ.* 4. 15, 16.

1. There is a bond of *Vnion between Chriſt and his body* the Church; [l] He that is joyned unto the Lord, *is one Spirit*; and this Bond is on Chriſts part his *Spirit*, whereby he joyneth himſelf unto his Body, [m] we are an *habitation of God through the Spirit*; and on a Believers part his *Faith*, whereby he joyneth himſelf to Chriſt, and [n] *appointeth* him for his *Head*, by which means Chriſt *dwelleth in the hearts* of his people; Both which the Apoſtle putteth together, calling it the [o] *Spirit of Faith.*

(l) 1 Cor. 6. 17. 1 Joh 3. 24. 4. 13.

(m) Eph. 2. 22.

(n) Hoſ. 1. 11. Eph. 3. 17.

(o) 2 Cor. 4. 13.

2 There is a Bond of *Vnion* between the members of the body amongſt themſelves, *viz.* The *mutual Love* of Believers unto one another, called the [p] *Band of perfectneſs*, whereby they are knit together; for this Grace is that Cement which joyneth the Stones of this ſpiritual building into one Temple, being ſhed abroad into their hearts by the holy Spi-

(p) Col. 3. 14. 2. 2.

Spirit, and is therefore called *the Love of the Spirit*, Rom. 15.30. as [q] elſewhere the *Vnity*, the *Supply*, and the *Fellowſhip of the Spirit*; For where this Unity of *Spirit* and *Love* is, every member doth make a [r] *Supply* according to the *meaſure* which it ſelf hath, for the increaſing and edifying of the body, [ſ] walking together in the fear of the Lord, and in the comfort of the Holy Ghoſt.

3. An *Eſſential Vnity*, or as [t] St. *Hilary* calls it, *Naturalis Vnitas*; as the body and the ſoul being joyned together maketh one man; and thus Chriſt is ſaid [u] to make in himſelf *of twain one new man*, by the participation of that [w] *one Spirit* which was [x] *without meaſure* poured out upon Chriſt the Head, and [y] from his *Fulneſs* ſhed abroad in ſuch proportion upon his Members as he is variouſly pleaſed to diſpence unto them; by which means [z] Chriſt is *formed* in us, *liveth* in us, and is a *quickning Spirit* unto us; for the Spirit of Chriſt is that *divine* [a] *ſeed*, whereby we are regenerated unto his *life* and

(q) Eph.4.3,4. Phil.1.19. 2.1.

(r) Eph.4.16.

(ſ) Act 9.31.

(t) *Hilar. de Trinit. Lib.8.*

(u) Eph. 2 15.

(w) Eph.4.4.

(x) Joh.3. 34.

(y) Joh. 1. 16. 7.38. 1 Cor.12 11.

(z) Gal.4.19. 2.20. Rom. 8.10. Joh 6.63. 1 Cor.15.45. 2 Cor.3.6.18.

(a) 1 Joh.3.9.

likeneſs, and as St. *Peter* expreſſeth it, are [b] *partakers of the Divine Nature.*

4. Conſequent upon this *Eſſential Vnity*, whereby all the myſtical members of Chriſt are animated and enlivened by one and the ſame *quickning Spirit*, doth follow a *Moral unity* of hearts and minds between all of them; as it is ſaid of the Primitive Chriſtians, [c] that the multitude of them that believed, were *of one heart, and of one ſoul.* And this Moral unity is four-fold.

1. An *Vnity of Faith*, in the great and neceſſary Doctrines of Salvation, or in the [d] knowledge of God and of Jeſus Chriſt, called by the Apoſtle the [e] *Foundation*, the [f] *Principles* of the Doctrine of Chriſt, the [g] *form of ſound words*, the proportion or [h] *Analogy of Faith*, the [i] *knowledge of Jeſus Chriſt* and him Crucified, the [k] doctrine and *truth which is after godlineſs*, [l] the *Faith of the Goſpel*, the [m] *Faith of Jeſus*, the [n] *Myſtery of Godlineſs*, the [o] *Rule* by which we ſhould walk, called by the Ancients, the *Seed* of Doctrine, the

(b) 2 Pet. 1. 4.

(c) Act. 4. 32.

(d) Eph. 4. 13. Joh. 17. 3.
(e) 1 Cor. 3. 10, 11.
(f) Heb. 6. 1.
(g) 2 Tim. 1. 13 Rom 6. 17.
(h) Rom. 12. 6.
(i) 1 Cor. 2. 2.
(k) 1 Tim 6. 3. Tit. 1. 1.
(l) Phil. 1 27.
(m) Rev. 14 12
(n) 1 Tim. 3. 16.
(o) Phil. 3. 16. *Regula parvis magiſq; communis.* Aug. Ep. 17.

the *Character* of the Church, the *Rule* which is *common to ſmall and great*; in one word, whatever Doctrine there is, the [p] knowledge wheteof, and aſſent whereunto, is ſimply neceſſary unto Salvation; in this all who ſhall be ſaved, do firſt or laſt moſt unanimouſly agree. Differences there may be, and uſually are, in leſs neceſſary points, which are matters *quæſtionum, non fidei*, as *S. Auſtin* ſpeaks, for we [q] know but in part, and are not yet come to be perfect men; and till the members have attained unto their full ſtature, there cannot be expected an univerſal conſent, and harmony of judgements in all points, even among the beſt and moſt learned men; in which caſe notwithſtanding we ſhould [r] *receive* one another in love and Brotherly Communion, becauſe God himſelf *receiveth* even thoſe who thus differ into his favour; but the Spirit of God doth never fail to lead all that ſhall be ſaved into all neceſſary truths, and to preſerve them from any damnable and pernicious doctrines.

(p) Joh. 17. 3. Act. 4. 12. Joh. 8. 24.

(q) 1 Cor. 13. 9 Eph. 4. 13.

(r) Rom. 14. 1. 3.

2. Vnity

2. Vnity in *obedience*, wherein all holy men do agree, albeit ſome may much exceed others in their progreſs and degrees of holineſs (as we may ſee by comparing the [f] Teſtimony given unto *Aſa*, and unto *Joſiah*) ſuch are [t] *Repentance* from dead works, without which we cannot be ſaved. [u] *Reliance upon Chriſt alone* by a ſincere and unfeigned faith for Life and Salvation. [w] A *true love* of the Lord Jeſus, and of all that are his. [x] A *ſincere* regard unto all Gods Commandments, and an hatred of every falſe way. [y] A deſire to fear Gods Name, and a purpoſe of heart to cleave unto him, and follow him fully. Laſtly, [z] *Self-denial*, ſubmitting our Will, and Reaſon, in all things to the Word and Will of God. There may be great differences in the ſpiritual growth and degrees of holineſs between one Chriſtian and another, [a] ſome ſick, others healthy, ſome ſtrong, others weak, ſome little children, others young men, ſome bruiſed reeds and ſmoaking flax, others bold as a Lyon. But this is *obedientia*

(f) 1 Reg. 15. 11. 14. 2 Reg. 23. 25.
(t) Luk. 13. 3. 5.
(u) Act. 16. 30, 31.
(w) 1 Cor. 16. 22. 1 Joh. 3. 14.
(x) Pſal. 66. 18. 119. 128. Rom 6. 1, 2. 8. 1. 13.
(y) Nehe. 1. 11 Iſai. 26. 8. Pſal 17. 3. 119. 57. Act. 13. 23. Num 14. 24.
(z) Mat. 6. 24.
(a) Rom. 15. 1. Heb. 5. 13, 14. 1 Joh. 2. 12, 13. Mat. 12. 20.

entia parvis magnisque communis.

3. Unity in *Worship*: For though different Churches may have different observances in the External forms and modes of Divine Service, yet in the *Substantials* of Worship they all agree, *viz.* [b] that God is to be *worshipped in spirit, and in truth*, and to be [c] *sanctified in all those that draw nigh unto him.* That we are to call upon God *only* [d] *in the Name of Christ*, as our [e] alone Advocate and Mediator, [f] giving thanks unto God the Father by him. That we are [g] not to worship Creatures, who cannot know our hearts, nor answer our prayers, nor supply our wants, in whom we are not required to believe, but are to hold the head & [h] to keep our selves from Idols.

(b) Joh. 4. 24. Phil. 3. 3.
(c) Levit. 10. 3 Job 11. 13, 14. Psa. 26. 6. 66. 18 Pro. 15. 8. Isa. 1. 15.-18.
(d) Joh. 16. 23, 24.
(e) 1 Tim. 2. 5 1 Joh. 2. 1.
(f) Col. 3. 17.
(g) Col. 2. 18, 19.
(h) 1 Cor. 10. 14. 1 Joh. 5. 21.

4. Unity in *Ends* and Designs; for being Brethren in the [i] same *Family*, fellow-*Citizens* with one another, and of the *houshold of Faith*, having *one Hope, one Lord, one Faith, one Baptisme, one God and Father of all*; the same Enemies to oppose, the same interests and common Salvation

(i) Eph. 3. 15. 2. 19. 4. 4. 5. 6.

Salvation to look after, they consequently prosecute the same *Ends*, and do not only walk by the same *Rule*, but in so doing, do *mind the same things*, *Phil* 3. 16. It is true, being in part carnal, they do too much seek and serve themselves; but so far forth as they have the same spirit, they are of the same mind with the Apostle, [k] to prefer the honor of Christ, and the service of his Church, above their own deerest interest, according to what our Saviour hath taught us, [l] *If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple.* The Glory of God, the progress of the Gospel, the advancement of Christs Kingdome, the subversion of the Kingdome of Satan, the comforts and concernments of the Church of Christ, are in their hearts and endeavours still to promote; as [m] the members of the Natural, so they of the Spiritual Body, have all a care one of another; the end of the parts is the safety

(k) *Act.* 20. 24. *Phil.* 1. 20.

(l) Luk. 14 26

(m) 1 Cor 12. 26.

of

of the whole; they are all partakers of one ſpiritual Nature, and all heirs of one common Inheritance; and therefore as one principal fruit of the Communion of Saints, they aim at the ſame ends, and proſecute the ſame deſignes, joyning together in all Chriſtian Services of Love againſt their common enemies, the World, the Fleſh, and the Devill.

Theſe are thoſe ſeveral Unities which Chriſt by his *Staffe* called *Bands* doth preſerve in his Church, thereby greatly beautifying and ſtrengthning the ſame. Of this *Peace* he is both the [m] *purchaſer* by the price of his blood, and the [n] *Author* by the Efficacy of his Grace, giving unto his people *one heart and one way*; And laſtly, The *Bond* by the Communion of his Spirit; for [o] from him it is that the body is joyned and compacted together, as [p] the corner ſtone of a building faſteneth all the parts thereof unto one another; and therefore the Apoſtle exhorteth us to be *like minded*, by Argu-

(m) Eph. 2. 13, 16. Col. 1. 20.

(n) Jer. 32. 39.

(o) Eph 4. 16.

(p) Eph. 2. 20. 1 Pet. 2 6.

ments drawn from Christ and his Spirit; *If there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my Joy, that ye be like minded, having the same love, being of one accord, of one mind,* Phil. 2. 1, 2.

But it may be here objected against all this, that our Saviour himself telleth us, *That he came not to send Peace but a sword, to set a man at variance against his father, and the daughter against her mother,* Mat. 10. 34, 34. which words [q] *Buxtorf* hath observed in the *Talmund* to be affirmed of the days of the Messiah; and we see it plain by much experience; many times, [r] saith St. *Austin*, a young man pleaseth God, and so doing displeaseth a wicked father, who is angry that God is preferred before him; *Fortior est gladius spiritualis separans quam copulans natura carnalis.* [t] *Baronius* telleth us of *Anastasia* a *Romane* Lady, whom because she was a Christian, her own husband did cast in to prison, and miserably afflict, and so the

(q) Buxtorf. Lexicon. Chald. p. 1648.

(r) Aug. in. Psa. 44.

(t) Baron. p. 300. sect. 3.

the [t] Apoſtle aſſureth us, that as *Iſaac* was perſecuted by his own brother *Iſhmael*, ſo it is ſtill, *They that are born after the fleſh, do perſecute them that are born after the Spirit*, Gal. 4. 29. Where ever the Goſpel is preached, they that embrace and obey it, are hated and virulently oppoſed by them that diſobey it. (t) Gal. 4. 29.

In anſwer hereunto we ſay, That all this is accidental to the Goſpel; it is no fault in the Sun, if ſhining on a dunghill a ſtinking vapour be exhaled; nor is it the fault of the Goſpel, if by occaſion thereof, the proud luſts of men be exaſperated and enraged. When the *Aſſyrians* ſpoiled the Nations, and [u] none durſt open the mouth, or peep, his Tyranny was not at all commended by ſuch a doleful quietneſs. In like manner neither is the Goſpel at all prejudiced by any ſuch commotions, as through the luſts of wicked men, are meerly *per accidens* and occaſionally ſtirred up by the preaching of it. When Chriſt went into *Jeruſalem* to offer himſelf to them as their (u) Iſa. 10. 14.

King, it is ſaid, *That the whole City was moved*, Mat. 21. 10. And elſewhere, that there [w] was a *diviſion among the people becauſe of him*; in like manner where ever he comes as a *King* to raign, there will be motions in the minds of the people; there will be ſome who will ſay, [x] *Nolimus hunc*, we will not have this man to raign over us: and when their own pride and obſtinacy are the cauſes of theſe motions, they yet charge all upon the Goſpel and the Preachers thereof, as [y] if *the land were not able to bear their words*; as *Tertullus* accuſed *Paul*, *Act.* 24. 5. We have found this man a *Peſtilent Fellow*, and a *Mover of Sedition* among all the Jews throughout the world. As if the Chaffe ſhould complain of the Fan, that all was quiet in the Barn till that came; or the droſs of the Furnace, that the mettal and that lay quietly together, till the fire ſevered them. Chriſt comes with a [z] *Fan* to purge his Floor, and with [a] *refiners fire*, to purifie the ſons of *Levi*, and to gather his Church out of the world; by which

(w) Joh. 7. 43.

(x) Luk. 19. 14.

(y) Amos 7. 10.

(z) Mat. 3. 12.

(a) Mat 3. 2, 3.

which means he did occaſion [b] the hatred of the world againſt it; which would not have been, if all had obeyed the Goſpel; [c] but ſome receive it with ſcorn, and others with obedience, and hence it is that Offences come.

(b) Joh. 15. 15

(c) Act. 17. 32.

But the Goſpel *per ſe* in its own Nature, and in its proper and primarie Intention, is a word of *Peace*, and doth cloſely unite all that obey it unto Chriſt their head, and unto one another, by the firm bonds of Faith and Love, ſubduing the hearts of *Wolves*, *Leopards* and *Lyons*, Iſa. 11. 6. giving gifts even to the *Rebellious*, Pſalm 68. 18. caſting down *every high thing* that exaleth it ſelf againſt the knowledge of God, 2 *Cor.* 10. 5.

And beſides, it is thus far a *Staffe of Bands* unto the Church farther, that though it doth thus exaſperate the hearts, yet it doth uſually muzzle and reſtrain the rage and power of wicked men, that [d] they are not able to perform the evils which they intend: ſo that by the

(d) Pſal. 21. 11

the Majesty and Authority thereof [c] Christ *ruleth in the midst of enemies*, [f] maketh them to be at peace with his people, [g] maketh *Ægyptians* to enrich them, [h] *Moabites* and *Philistines* shelter them, [i] *Syrians* bring gifts unto them, and the [k] enemies that afflicted them, bend, and profess to serve them.

(e) Psal. 110. 2.
(f) Prov. 16. 7.
(g) Exod. 3. 21, 22,
(h) 1 Sam. 12. 3, 4. Isa. 16. 4. 1 Sam. 27. 1, 5.
(i) 2 Sam. 8. 6.
(k) Isa. 60. 14. Psal. 66. 3. 68. 29, 30.

Now for the Application of this Doctrine, it teacheth us:

1. THat Christian *Policy* and *Order*, prudent, meek, religious Government, is a very great blessing to the Church of God, and greatly to be desired, because thereby *Unity* and Concord are preserved among the Sheep of Christ, and as by a fence or hedge they are thereby secured from the irruption of Wolves who would devour and make a prey of them; and all leaven and chaff which would soure the Lump, and corrupt the corn, is purged out, and fanned

ned away. [l] When the unruly are admoniſhed, and the weak ſtrengthned, and the Feeble-minded comforted, and Hereticks rejected, and diſorderly Walkers made aſhamed, this greatly tendeth both to the honour, and to the health and ſafety of the Church of God.

(l) Tit. 3. 9. 1 Theſ. 5. 14. 2 Theſ. 3. 14.

2. It teacheth us to take heed of thoſe [m] *who cauſe diviſions* and breaches contrary to the Doctrine of Chriſt which we have received, who rend his Seamleſs Coat, and make their tongues and their pens bellows to blow up the flames of contention among Chriſtians, biting, tearing, and devouring one another, of whom the Apoſtle ſaith, That they *ſerve not the Lord Jeſus but their own belly*. It is noted by [n] *Epiphanius* as a wicked ſpeech of *Marcion* the Hereticke, *Ego findam Eccleſiam veſtram, & mittam fiſſuram in ipſam in æternum*: And the Apoſtle maketh the ground of contentions and diviſions in the Church to be fleſhly Luſts, 1 *Cor.* 3. 3. Gal. 5. 20.

(m) Rom. 16. 17, 18.

(n) Epiphan. Hæreſ. 42.

It

It is a great ſin to make an undue ſeparation from the true Church of Chriſt. A ſin againſt the *Communion of Saints* from which the Separation is made. A ſin againſt the Unity and *Peace of the Church*, which we all ought with our utmoſt endeavours to preſerve. A ſin againſt the *Spirit of Chriſt*, which is thereby grieved, as the ſoul is pained by the wounds which are made upon the body. A ſin againſt the *honor of Chriſt*, whoſe name is thereby expoſed to contempt and reproach. A ſin againſt a mans *own edification*, who thereby cutteth himſelf off from the means of Grace, and expoſeth himſelf to the danger of Hereſie and Contagion. And therefore thoſe holy Fathers St. [o] *Cyprian*, [p] *Auguſtine*, and [q] *Optatus*, uſe to ſet forth the Atrocity and danger of this ſin, by the greatneſs and ſtrangeneſs of the Judgement, wherewith God puniſhed it in *Corah*, *Dathan* and *Abiram*, and thoſe who adhered unto them, whom the earth opened her mouth to ſwallow

[o] Cyprian Epiſt. 65. ſect 2 Ep. 76. ſect. 5. de unitat. Eccleſ. ſect. 16.
[p] Aug. ep. 162. & lib. 2. de Baptiſmo. c. 6.
[q] Optatus contra Parmen. lib. 1.

ſwallow up; and by the ſore Judgement upon the ten Tribes, in their total rejection, for ſeparating from the houſe of *David*, and the true Worſhip of God in *Jeruſalem*. We ſhould therefore take ſpecial heed of departing from the true Church of Chriſt, where his Word is truly taught, and where Chriſt the foundation is held, for every infirmity or blemiſh which we may conceive to be upon it; for though the Apoſtle reproved many Corruptions and Abuſes in the Church of *Corinth*, yet he blameth the Contentions, Emulations, Breaches and Diviſions which were therein, 1*Cor.* 1.11,12,13. Of this ſort were the *Novatians*, *Luciferians*, *Donatiſts*, *Audians* in the antient Church, who for laxneſs of Ditcipline, or other Corruptions which they apprehended to be therein, did withdraw & keep themſelves apart from their Communion: To ſuch as theſe it was a good ſpeech of [r] *Optatus*, We have one Faith, one Baptiſm, one Converſation: We read the ſame di-

(r) Contra Parmen. l. 3.

vine Teſtaments, we are of the ſame ſheep-fold, we have been waſhed and wrought together, we are parts of the ſame garment, but ripped one from another, *Sartura neceſſaria eſt*, there wants nothing but that we be ſewed up and reunited again.

I ſhall not here enter upon any Polemical diſcourſe to vindicate our own, or other Reformed Churches from that heavy Charge of *Schiſm* wherewith *Pontificians* implead us, for having forſaken the Communion of the *Roman Church*. Our Learned Writers have thus ſtated the Caſe.

1. That it is the [t] *Cauſe*, and not the *Separation*, that makes the *Schiſmatick*; they who give the *Cauſe*, for which it is neceſſary to ſeparate, are the Authors of the *Schiſm*; for where there is a neceſſary Cauſe to ſeparate, we are commanded by God ſo to do, 2 *Cor*, 6. 17. *Rev.* 18. 4. As we find when *Jeroboam* had corrupted the Worſhip of God, the Prieſts and Levites, and out of all the Tribes,

(t) B. Jewels Defence. part 5. p. 505, 506, 507 Morney of the Church. c. 10. p. 358. D. Crakenthorp againſt Spalat. c. 79. ſe. 3. c. 82. ſect. 7. c. 85. ſect. 1. B. White againſt Fiſher. p. 107. B. Lawd Confer. ſect. 21. p. 133, 142, 143 D. Chillingworth. c. 7. ſect. 30, 35, 38, 51, 59, 74.

Tribes; ſuch as ſet their hearts to ſeek the Lord, departed from his Idolatry, 2 *Chron.* 11.13,16 30.11. For certainly one particular Church may reform it ſelf, though another will not.

2. That they gave the *Cauſe* of this Breach and Separation, and that upon ſeveral accompts. 1. By [u] many and great *Corruptions* in *Doctrine* and *Worſhip*, whereby they themſelves departed from the primitive Purity, which Errors and Corruptions they obtruded and impoſed upon us as *Conditions of their Communion*. 2. By [w] great encroachments and *uſurpations* upon the juſt *power of Princes*, and *Liberties* of Churches. 3. By [x] *Tyranny* in Excommunications, Perſecutions and fiery Inquiſitions, frighting and thruſting us from their Communion 4. By [y] refuſing to be reclaimed, or healed of theſe diſtempers, in that they challenge a peculiar *Infalli-*

(u) B. Morton Prot. Appeal. l. 4. c. 2. ſect. 9. ſect. 37,38. B. Ushers Serm. on Eph. 4.13. p. 7. B. White againſt Fiſher. p. 106. B. Lawd Confer. ſect. 21. p. 135. & ſect. 25. p. 192. B. Bramhal Church of England defended. p. 13, 14, 66, 181, 367, 390. Chillingworth c. 5. ſ. 25, 31. 33 35, 40, 50, 51, 59, 62, 64, 65, 68, 69. 78, 106

(w) B. Bramhals Defence *paſſim*. F. Maſon de Miniſter. Angl. l. 2. c. 10. B. Lawd. ſect. 25. Num. 10, 11.

(x) B. White againſt Fiſher. p. 106, 107. Chillingworth. c. 5. 61. 96.

(y) B. White. p. 106. B. Lawd ſect. 24. p. 156. & ſect. 35. p. 297. Chilling. ſect. 53.

bility, & a power to hold all other Churches under their *Laws* & Dominations.

3. That this was not a Seceſſion from the [z] *Catholick* Church, nor from the *Primitive* Church, (unto whoſe judgement we are willing to appeal) but only from the Corruptions, Faction and Tyranny of a *particular Church*, with whom notwithſtanding we retain an Unity ſtill, in all points of Doctrine and Worſhip, which they hold conſonant to the Will of God in his Word revealed, diſowning nothing but thoſe Errors and Additions which they have ſuperinduced upon the Inſtitutions of Chriſt.

Laſtly, That this is [a] not to ſet up a *new Church* which was never in the world before; for the Church is the ſame now as formerly, only ſick and overgrown with Corruptions then; healed, weeded, purged and reformed now; nor were there wanting in for-

(z) Jewels Defence p.499. Mornay of the Church c.10. Crakenth. c. 79 ſect.4. Morton. Appeal l.4 c.2.ſect.10. ſect.43. Gerard. Loc.de Eccleſ.ſect.180 B. Lawd.ſect.25 n.18.p.192. Chillingworth. ſect.32,45,47, 94.

(a) Gerard ubi ſupra.ſect.179. B. Ushers Ser. p.27,31. Mornay of the Ch. c.9. p.324.c.10 p 358. Crakenth.c 85.ſect 2. Field of the Church. l.3. c. 8, 12. & Appendix p 3.ſect. 2. B Lawd Epiſt Dedicat. to the King. p. 16. Chilling. ſect. 91. Carleton Conſenſ. loc. de Scriptura. c.1. pag.9. 14. D. Jo. Whiteway, ſect 50.

mer

mer ages, after those Corruptions prevailed in the Church, many *Witnesses* who appeared for the Truths then suppressed, greatly complained of the contrary abuses, and earnestly desired a reformation, as under the defection of the ten Tribes the Lord had seven thousand who had not bowed the knee to *Baal*, 1 *Reg.* 19.18. and a Remnant according to the Election of Grace under the Apostacy of the Jews, *Rom.* 11.1,5.

3. We should be exhorted to keep the *unity of the Spirit in the bond of Peace*; not to judge, despise, or condemn one another, but mutually to edifie where we agree, and to endeavour Reconciliation wherein we differ; to be perfectly joyned together, if it be possible, in the same Judgement, to think, and to speak the same things; however to mind the same *End*, to intend the same *Common Salvation*, to hold fast the same head, to pursue the same Interest, and however we go in several paths of the same Rode, yet still to have our faces towards the same City. *Ar-*

Arguments to perſwade unto this holy unity, *to obey the Government of Chriſt under his* Staffe Bands, *are many and weighty.*

1. *A Contrario.* Conſider the Unity and Confederacy of Satan, and all his Inſtruments againſt Chriſt and his Church; for our Saviour telleth us, that *Satan is not divided againſt himſelf*, Mat. 12.26. We read of the [b] *Gates of hell*, whereby we underſtand the united Powers and Counſels of the kingdom of Darkneſs againſt the Kingdom of Chriſt; and as *Devils*, ſo the wicked of the *world* joyn hand in hand againſt the Church; they [c] *conſult together* with one conſent, and are *confederate* againſt it; they will lay down their own private enmities to combine againſt Chriſt, as [d] *Pilate* and *Herod* did; *Fas eſt & ab hoſte doceri*; if enemies unite to deſtroy the Church, ſhould not we unite to preſerve it? eſpecially conſidering what a *grave*

(b) Mat. 16.18.

(c) Pſal. 2. ℣ 2. Pſal. 83.3,8. Act. 4.27.

(d) Luk. 23.12. Iſa. 9.21.

a [c] *grave Hiſtorian* noteth, *That in the cauſe of Religion, every Subdiviſion is a ſtrong Weapon in the hand of the contrary party.* Our inteſtine Mutinies and Diſtempers, do the Enemies work for him. He may ſtand ſtill, and pleaſe himſelf, to ſee us bite and devour one another. Again, Conſider the Turpitude, Deformity and Danger of *Schiſms* and Diviſions, which are the ſame in a *Political* or *Eccleſiaſtical* body, as in the *natural*, wherein whatſoever mangleth and ſeparateth part from part, doth greatly weaken and deform the whole. They gratifie the common enemy; *Hoc Ithacus velit.* They grieve the holy Spirit, as wounds in the body natural put the ſoul to pain. They diſhonour the holy Goſpel which is *a Goſpel of Peace.* They looſen and weaken the Intereſt of Religion; *for when* [f] *we bite and devour one another*, we are in danger to be *conſumed one of another.* They miniſter occaſion to prophane Spirits to turn Atheiſts, and caſt off all Religion, as a thing

(c) Hiſt. of the Councel of Trent. p. 49. *Hoc conſilio Julianus inter Chriſtianos diſſidia fovebat ut minore negotio debellarentur, ſi prius bello inter ſe conflictati fuiſſent.* Baron. *Ann.* 392. ſect. 285.

(f) Gal. 5. 15.

thing of uncertainty, wherein the Profeſſors thereof themſelves know not how to agree. They have their foundation in carnal and ſenſual Intereſts, as Pride, Revenge, Diſcontent, Coveteouſneſs, and other inordinate Luſts, and therefore are reckoned by the Apoſtle amongſt the [g] *Fruits of the fleſh.* If we examine the [h] Riſe and Original of many of the antient *Hereſies*, whereby the Peace of the Church hath been torn and mangled, we ſhall find that ſome carnal End or other, as Ambition, Animoſity, Diſcontent, or other the like ſins, have been the Baſis on which they were reared. It was the ſpeech of a graceleſs ſon to his mother, [i] *Tranſferam me in partem* Donati, *& bibam ſanguinem tuum*; as St. [k] *Auſtin* ſaith, *Mater omnium Hæreticorum ſuperbia.* It is a very true ſpeech of [l] *Baronius*, *ex Officina Sardanapali prodire conſueverunt Hæreſium ſectatores.*

(g) Gal. 5. 20. 1 Cor. 3. 3, 4. Rom. 16. 17, 18 1 Tim. 6. 3, 4, 5

(h) Vid. Danæi prolegomena in Lib. Aug. de Hæreſibus, cap. 6, 7.

(i) Aug Ep. 168

(k) De gen. contra Manichæos, lib. 2. c. 8

(l) Baron. Ann. 474. ſect. 6.

2. *A Neceſſario* from the the *neceſſity* of this excellent Duty; and this is a twofold neceſſity, *Neceſſitas præcepti*, becauſe

cauſe it is commanded, *Have peace one with another*, Mark 9.50. *Neceſſitas Medii*, becauſe Peace and Unity amongſt brethren in the Church, is an excellent means to [m] *glorifie God*, when with one mind and mouth we call upon him, and ſerve him with one conſent; and to further the Goſpel, and gain it honour and credit even in the hearts of ſtrangers: the Heathen themſelves took notice of the love of Chriſtians, as *Minutius Felix* telleth us, *Vide*, ſay they, *ut ſe diligunt Chriſtiani*.

(m) Rom. 15. 5, 6, 7

3. *A poſſibili*; our endavours in this kind are not after things which are unattainable; for [n] Chriſt hath by the *blood* of his Croſs procured the Churches *peace*, and by his powerful *Interceſſion* [o] prayeth for it; ſince therefore Chriſt [p] dyed not in vain, but did [q] *ſee of the travel of his ſoul*, and was [r] heard in every prayer which he made; it is certain that the Lord will in due time pour out upon his people a ſpirit of Unity, and [s] cloſe up the breaches of his Tabernacle:

(n) Eph. 2. 13 16

(o) Joh. 17. 21, 23.
(p) Iſa. 53. 11.
(q) Gal. 2. 21.
(r) Joh. 11. 42.

(ſ) Amos 9. 11.

(t) Psal.29.11. Isa.54.13. Jer.32.39.

cle: as it is our *Duty* to seek *Peace*, so is it his [t] *promise* to work it; he is not the author of Confusion, but of Peace, as in all the Churches of the Saints.

4. *A Facili.* It is not only possible, but easie for Believers to be at peace one with another; those things which are *natural* are ever wrought without difficulty, it is not hard for the Sun to shine, or the fire to burn, nothing more easie then for the members in one body to agree with one another: And Believers are members of the same body, and have one common spirit to actuate and animate them, and therefore should suffer and rejoyce together, and be kindly affectioned one towards another with brotherly love, as the Apostle argueth, *Rom.*12.4,10. 1 *Cor.*12.12,13. 25.26.

5. *Ab Vtili*; from the great good & advantage which hereby cometh unto the Church; it is as the *dew of Hermon* which bringeth a *blessing* with it; it strengthneth against all adverse power, and maketh

maketh the Church *terrible as an Army with Banners*; it openeth the paſſages for Communion of Saints, that they may derive good from one another by the ſupply that every joint maketh, as divers members in the body have divers uſes, the eye to ſee, the ear to hear, the tongue to ſpeak, the hand to work; and theſe Uſes mutually ſerviceable to the good of each other, and *Vnion* a neceſſary bond of this Service, ſo in the Church or body of Chriſt, every member hath his meaſure of gifts and graces, by which he may be profitable to the whole; [u] one the Spirit of Wiſdom, another of Knowledge; one able to counſel, another to comfort; one to exhort, another to rebuke, what is wanting in one, is ſupplied by another; and this [w] ſupply is made by thoſe *joints* whereby theſe divers members are united together. *Love* is the *Vehiculum* of all that help and ſervice which one Chriſtian man deriveth upon another; hereby we [x] ſerve one another, and [y] edifie one another;

(u) 1 Cor. 12. 8, 9.

(w) Eph. 4. 16.

(x) Gal 5. 13.
(y) Rom. 14. 19 Jud. v. 20, 21.

ther; we bear with the infirmities, ſuſtain the burdens, and rejoyce in the comforts, mourn in the ſorrows, diſtribute to the neceſſities, pray for the ſouls of one another; By this means the graces of the Church are more bright and reſplendent, as the flame which ariſeth out of united fewel, is much greater then that which each ſtick alone by it ſelf doth render; and hence it is that the ſervants of God do [z] *love the habitation of his houſe, and the place where his honor dwelleth*, [a] aſſembling themſelves there together with one accord, becauſe he hath promiſed [b] *that in every place where he recordeth his name, he will come unto them, and bleſs them:* and by this means there were added to the Church daily ſuch as ſhould be ſaved.

(z) Pſal. 26. 8. 27. 4. 42. 1, 2.
(a) Act. 2. 1, 46, 47. 3. 1.
(b) Exod. 20. 24

6. *A Jucundo & honeſto.* It is not only *good*, but *pleaſant* for brethren to dwell together in *Vnity*; not only *as the dew of Hermon* for profit, but as *the* [c] *ointment on the head of Aaron* for comfort and Delight. In the united [d] Aſſemblies

(c) Pſal. 133.
(d) Pſal. 27. 6.

blies of the Saints we behold the beauty of the Lord; when the members are *disjoynted*, the body is deformed: Shave away the eye-brows only from the face, *Quantillum decedit de corpore, quantum de pulchritudine*, saith St. *Austin*, you much leſſen the beauty, by ſo little leſſening the body; Now a Schiſm in the Church, is the ſame deformity as a mutilation in the body.

7. *Ab Exemplo*, from the great Examples which we have of Peace in the word. God known by the name of [e] *a God of Peace*, with whom his people having Acquaintance and Communion are at peace. Chriſt by the name of a [f] *Prince of Peace*, who as he is [g] *not divided* in himſelf, ſo neither ſhould he be divided in his Members. Our [h] *Conſolation in him* ſhould make us be *of one accord, and of one mind*; the *Primitive Church* a mirrour of *Vnity* and *Peace*; the [i] *multitude of believers were of one heart, and of one ſoul*, & primum in unoquoq; genere eſt Regula cæterorum.

(e) Heb. 13. 20. Joh. 22. 21.

(f) Iſa. 9. 6.

(g) 1 Cor. 1. 13.

(h) Phil. 2. 1, 2.

(i) Act. 4. 32.

8. *Ab*

8. *Ab Evangelio*, from the nature of the *Goſpel*, which is called by the Apoſtle, a [k] *Goſpel of Peace*, whereby we are [l] *called unto peace*; by the power whereof the [m] rage of Lyons and Bears is calmed and ſubdued; much more ſhould the Sheep of Chriſt be preſerved from biting and devouring one another; it is a preſage of rain and ſtorms, when Sheep run heads together, and certainly it bodeth no good unto the Church when the Sheep of Chriſt are at diſcord one with another.

(k) Rom. 10. 15.
(l) Col. 3. 15.
(m) Iſa. 11. 6.

Laſtly, *A Sacramentis*, which are *ſigilla & vincula pacis*: from the Sacraments which are the Seals and Bands of Chriſtian Peace; In *Baptiſm* we were [n] *baptized into one body*; in the *Lords Supper* we being many, *are* [o] *one Bread, and one body, for we are partakers of that one Bread*; as the Wine is made of many grapes preſſed into one Liquor, and the Bread of [p] many grains moulded into one Lump, ſo the Church of many believers compacted together by one Spirit

(n) 1 Cor. 12. 13.
(o) 1 Cor. 10. 17.
(p) *Sicut multi grani unum panem conficiunt, & ex multis racemis unum vinum extrahitur, ſic ex multis hominibus Chriſti corpus efficitur. Serm. 28. ad fratres in eremo apud Aug.*

rit of Faith and Love into one myſtical body:

I ſhall conclude this Exhortation with two or three ſolemn and emphatical paſſages of the [q] Apoſtle, preſſing Chriſtians unto this duty; *Let us*, ſaith he, *follow after the things which make for peace, and things wherewith one may edifie another*; And again, *I beſeech you brethren by the name of our Lord Jeſus Chriſt, that ye all ſpeake the ſame thing, that there be no diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame Judgement.* And again, *Be perfect, be of good comfort, be of one mind, live in Peace, and the God of Love and Peace ſhall be with you.* And again, *if there be therefore any Conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any Bowels and Mercies, fulfill ye my joy, that ye be like-minded, having the ſame Love, being of one accord, of one mind.* Unto which I ſhall ſubjoyn the ſame Apoſtles pathetical prayer, *The Lord of Peace himſelf give you Peace always*

(q) Rom. 14. 19. 1 Cor. 1. 10. 2 Cor. 13. 11. Phil. 2. 1, 2. 2 Theſ 3. 16. Rom 15. 5.

always by all means, and the God of Patience and Conſolation grant you to be like minded one towards another, according to Chriſt Jeſus, that you may with one mind, and with one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt.

Before I leave this ſeaſonable and neceſſary Argument, let us in a few words conſider, what is to be done in Differences of Judgement, and Diviſions of mind, to heal the breaches, and to recover the Peace of a disjointed and dilacerated Church.

And here it cannot be denyed, but that in all ages of the Church, there have been, and ſtill are like to be, *Varieties of Judgement* among the Members thereof. For 1. The beſt Proficients [r] *know but in part, and Propheſie but in part.* 2. There are many things very abſtruſe and difficult in the diſquiſition of divine Truth; Religion hath its [s] δυσνόητα, things hard to be underſtood, as well as other Sciences. 3. There is in many men much [t] weakneſs of Judgement, to make ſearch

(r) 1 Cor. 13. 9.

(s) 2 Pet. 3. 16. Heb. 5. 11.

(t) Rom. 14. 1.

ſearch and enquiry into theſe things, or to diſcover *veritatem in puteo latentem.* 4. There is much careleſneſs of heart in many men to try the ſpirits, and to prove all things; they [u] *ſleep* while the enemy ſoweth Tares. 5. There is in many men a *Levity*, Lubricity and Diſcompoſedneſs of mind whereby they are apt to be [w] *carried away with every wind of Doctrine*, and out of Simplicity and Credulity to be wrought upon by the cunning of thoſe who are ſkilful to deceive. 6. Some have [x] *itching ears*, hearkning always after *new* things, whom Manna will not pleaſe without Quails, who have ſome particular *mens perſons in admiration*, and give up themſelves by a blind obedience and implicite Faith, into their hands, to be led by them into novel and ſingular Opinions. 7. Prevailing of Luſt and domeſtical Intereſt, doth in many men darken their mind, and entangle their Judgements, and betray them unto that ſad condition of being [y] *given over to ſtrong Deluſions to believe*

[u] Mat. 13. 21

[w] Epheſ. 4. 14. Rom. 16. 18 Col. 2. 4 1 Reg. 13. 18, 19.

[x] 2 Tim 4. 3, 4 Jud. v. 16

[y] 2 Theſ. 2. 10, 11. 1 Tim. 6. 10

Lyes: Upon these and such like Reasons there have been always Differences in the Church: We find a contention between [z] *Paul* and *Barnabas*, and between *Paul* and *Peter*; We find some for *Paul*, others for *Apollo*, and some for *Cephas*, and others for none of them all, but for Christ without them; we find some [a] building upon the foundation *Silver* and *gold*, and others *Hay* and *stubble*. We read of great differences between the Eastern and Western Churches, touching the Observation of *Easter*, and between the *Roman* and *African* Churches in the matter of *Rebaptization*; of many sharp Dissentions between sundry great and famous Bishops and Pastors of the antient Churches. To say nothing of the present sad experience which we may everywhere observe of the same Truth, the [b] Scripture hath foretold it, and it cannot be otherwise, that *there must be Heresies and Offences*; nevertheless we must not hereby be discouraged from using all pious and prudent

[z] Acts 15. 39. Gal. 2. 11, 13 1 Cor. 1. 12, 12

[a] 1 Cor. 3. 12.

[b] Matth. 18. 17. 1 Cor. 11. 19

dent Endeavours for pacification of the perſons ſo diſſenting; concerning which Accommodation we are to diſtinguiſh;

1. Of *Opinions*, whereof ſome are in the [c] *Foundation*, in thoſe primitive Articles of Faith, and Eſſentials of Religion, on which the houſe of God is built; the errors contrary whereunto are ſubverſive, [d] pernicious and damnable; ſome are only in the *Superſtruction*, which are not [e] *Fidei*, but *Quæſtionum*, which do not overturn the Edifice, nor endanger the Vitals of Religion: ſuch were in the [f] Apoſtles time, Diſputes touching Meats, and Drinks, and Days, and Things indifferent; wherein though men abound in their own ſenſe, yet it muſt ever be with Meekneſs, and with humble ſubmiſſion to the Spirits of the Prophets, and to the Judgement, Order and Peace of the Church.

2. Of *Perſons*; Some are [g] Seducers, who out of Pride, Enmity againſt the Doctrine which is according unto Godlineſs, carnal ends, deſire of Advantage

[c] Mat. 7. 24
1 Cor. 3. 9, 10
Heb. 6. 1

[d] 2 Pet. 2. 1

[e] *Aug. de Peccat. Orig.* cap. 23.

[f] Rom. 14. 5, 6.
1 Cor. 8. 8, 9

[g] Ephe. 4. 14.
Eſay 3. 12
Jer. 23. 16, 26, 32. 29. 8.
Matth. 7. 15
Acts 20. 29, 30
2 Tim. 3. 13
Tit. 1. 10
2 Pet. 2. 1
2 John v. 7
Mark 13. 22
2 Tim. 2. 14, 18.
Gal. 2. 4

and Domination, do ſow Tares in the Church, and cauſe Rents and Diviſions therein; ſuch were *Hymeneus*, *Philetus*, *Diotrephes*, and others. Others are [h] *ſeduced* people, who through Ignorance, Credulity, Simplicity, Facility and Flexibleneſs of Spirit, are led away captive by the cunning Craftineſs of them who lie in wait to deceive.

(h) 2 Cor. 11. 20. 2 Tim. 3. 6 Col. 2. 8 Epheſ. 4. 14

Again, Some are men of meek, humble, peaceable and quiet ſpirits; amongſt whom though there be differences of Judgement, yet they do upon common Principles of Faith and Holineſs, agree in love, and joyn in purſuing the ſame common Salvation; neither monopolizing the priviledges of Saints, neither judging, or deſpiſing the other, neither holding any Error [i] ſupinely, pertinaciouſly, uncharitably or factiouſly. Others are men of turbulent, ſeditious and tumultuating Diſpoſitions, who love to kindle flames, to foment Diviſions, to make Sides and Factions, that they may fiſh in troubled waters; theſe things

[i] Bi. Laud. *Confer.* ſect. 36. pag. 315. 316.

things being premiſed, we may touching Accommodations thus conclude.

1. There can be no Syncretiſm, or accommodation where the Differences are in points deſtructive to the foundations of Religion, and againſt the very Eſſentials of Faith, Worſhip and Obedience; there can be no reconciliation [k] between Chriſt and *Belial*, between damnable Hereſies and the Doctrine which is according unto Godlineſs. [l] Hereticks are to be admoniſhed, and in caſe of Pertinacy to be *rejected*, therefore there may be no brotherly Communion with them. But ſeduced perſons are in the ſpirit of [m] meekneſs to be inſtructed, and if poſſible to be reſtored, and won unto the Truth, and delivered from the ſnare of the Devil.

[k] 1 Cor. 10 21. 2 Cor. 6. 14, 17 Gal. 1. 8, 9

[l] Tit. 3. 10 *Euſeb. Hiſt.* l. 4. c. 13.

[m] 2 Tim. 2 25, 26.

2. Though the Differences at firſt view be not ſo pernitious and dangerous, yet if it be evident that they be purpoſely ſowed by men of turbulent and ungracious ſpirits, meerly to kindle flames, to foment Seditions, to lay the Foundations

of perpetual Diviſions or Commotions in Church or State, to gratifie the common enemy, and to be ſubvervient unto ſuch Ends and Deſignes, as wherein Truth and Holineſs is endangered; in this caſe the Apoſtle hath taught us, both by his *Example* [n] *not to give place* by ſubjection for an hour unto ſuch men, and[o] *by his Doctrine*, to mark and to beware of them.

(n) Gal. 2. 4, 5.

(o) Rom. 16. 17.

3. Where a Syncretiſm and Agreement is allowable, yet we muſt *love* [p] *Peace and Truth*, follow *Peace* and *Holineſs*, [q] not adulterate, or in any caſe betray, or play the Huckſters with the Word; as it is ſaid of the *Samaritanes*, that they [r] *feared the Lord, and ſerved their own Gods.* We muſt not temper, or reduce divine Truth to the Rules or Dictates of our own Luſts, nor captivate our Conſcience to our carnal deſires. [ſ] *Jeroboam* and *Ahaz* acted inordinately, when they erected a Worſhip diſſonant to Gods Will, and ſubſervient to their own; for we [t] *can do nothing againſt the Truth,*

(d) Zac. 8. 19. Heb. 12. 14.

(q) 2 Cor. 4. 2. Baſil. in Pſal. 14. 1. edit. Græcolat. Pariſ. p. 153. & Greg. Naz. Orat. 1. p. 20. B.

(r) 2 Reg. 17. 33.

(ſ) 1 Reg. 12. 27, 28, 33. 2 Reg. 16. 10.

(t) 2 Cor. 13. 8.

Truth, but for the Truth; [u] buy it we may, ſell it we muſt not for any other gain.

(u) Pro. 23. 23.

4. Where the *Fundamentals* of Religion are ſafe, and on all ſides unanimouſly embraced, and the differences purely *problematical*, and ſuch as do not at all endanger the Vitals and Eſſentials of Religion, [w] mutual meekneſs, tenderneſs and forbearance are to be uſed, as amongſt brethren and fellow-members. Diſputes are to be managed with all calmneſs of Spirit, without Paſſion, Animoſity, Exaſperation, invidious Conſequences, or any thing tending to the violation of brotherly love; hereby we preſerve the Communion of Saints, when we own one another as brethren, and not as ſtrangers: We credit the Goſpel of Peace, and adorn our mutual profeſſion of the ſame common Faith: We make way to the more cleer Diſcovery of Truth, when no Paſſion or Prejudice doth dazzle our eyes, or overcloud our Judgement; We ſtop the mouths, prevent

(w) Rom. 15. 1 Gal. 6. 1. Eph. 4. 2, 3.

vent the Inſultations, and take away the advantages, which the common adverſary promiſeth to himſelf by our differences and Diſſentions.

The Means to be uſed unto ſuch an Evangelical Accommodation, are,

1. Out of a ſincere love of all truth, to wait with humble, docile and tractable hearts upon God, in the uſe of ſuch means as he hath appointed, for the revealing of his mind unto us touching thoſe things about which we differ, and for that purpoſe with ſingle hearts to ſtudy the *Scriptures*, and to weigh every opinion in the ballance of the Sanctuary; [n] *This*, the Apoſtle ſaith, *is profitable for Doctrine and for Reproof:* to this he referreth the Church againſt all danger of Wolves; out of this our Lord revealed to his Diſciples *the things which concerned himſelf*; by this the [o] Antients deſired to have the Controverſies in their times ſtated and decided. And when

(n) 2 Tim 3.16 Act 20.32. Luk. 24 27.

(o) Optatus contra Parmen. l.5. Aug. Epiſt. 19. c. 1. ep. 48. & 112. contra ep. Parmen. l.1. c.2 cont. Lit. Petil. l.2. c.89. de Unitat. Eccleſ. c.3. 6 17, 18, 19. in Pſ. 22 Expoſit. 2.

when any of them teach us to try Doctrines by *Eccleſiaſtical Tradition*, and the witneſs of the Church, they ſpeak of *Apoſtolical Churches*, which *Tertullian* calleth *Matrices & Originales*, and not barely of the peremptory deciſion of ſome one or other [p] preſent or particular Church; for they were able to draw down from the Apoſtles, [q] *Traducem fidei*, as *Tertullian* calls it, a *Doctrinal Succeſſion*, to aſſign the Time, the Authors, & the Poſteriority of thoſe Hereſies, whch they gain-ſaid, as he ſaith, [r] *Solemus Hæreticis compendii cauſa de poſterioritate præſcribere*. Now becauſe we cannot underſtand the things of God but by the Spirit of God, for [ſ] he it is who *openeth* the heart, and *draweth away the vail, and giveth us an underſtanding*; and becauſe the Scripture hath told us, that Gods people ſhall be [t] *taught of him*; therefore we muſt in our ſtudying thereof, pray unto God with [u] *Job*, *That which I ſee not, teach thou me*; and with [w] *David*, *Teach me good Judgement and knowledge*;

(p) *Tertul. cont. Hermog.* c. 22. Dr. *Field* Appendix. part. 3. c. 7. pag. 42.
[q] *Tertul. de præſcript.* cap. 20. 21.

[r] *Adverſ. Hermog.* cap. 1. *contra Marcion.* lib. 5. c. 19. *contra Praxeam.* cap. 2.

[ſ] Acts 16. 14.
2 Cor 3. 16, 17
1 John 5, 20

(t) John 6. 45 *Aug. de Grat. Chriſti.* c. 13. *& de prædeſtinat. ſanctorum* cap. 8.
[u] Job 34. 32.
[w] Pſal. 119. 66.

knowledge; and with the [x] Apoſtle, beg of God the *Spirit of Wiſdom and Revelation in the knowledge of him*; that in any thing wherein we are [y] *otherwiſe minded*, he will *reveal* even that unto us.

2. To agree in the *Fundamentals*, in the myſtery of Godlineſs, the Unity of the Faith, the Principles of Doctrine, the Rule by which we are all to walk, in the [z] *ſaving knowledge* of God and Chriſt, unto which eternal Life is annexed, and without which it cannot be had; in the [a] *ſpiritual Worſhip* of God, calling upon him, and coming unto him, in and by Chriſt; and in thoſe primary grounds of *Chriſtian Obedience*, Repentance, Sincerity, Love of Chriſt, Self-denial; & where there is an unfeigned and unanimous Agreement in theſe, there is a ground laid for diſcovery of the Truth in matters of ſmaller Difference. Agreement in Principles is a fair preparation unto agreement in all thoſe Concluſions, which are naturally deducible from thoſe Principles: and the more clearly we underſtand

(x) Eph. 1.17.

(y) Phil. 3.15.

(z) Joh. 17.3. 8.24. Act. 4.11,12. 1 Cor. 1.23. 2.2. 3.11.

(a) Joh. 4.24. 16.23. Heb. 7.25. Col. 3.17.

ſtand the Comprehenſion of Principles, the more exactly we ſhall diſcern the genuine Connection of true concluſions, and the inconſiſtency of thoſe which are falſe and fallacious.

3. In the things whereunto we have attained to [b] *walk by the ſame Rule*, to hold the [c] Truth in love, to [d] keep faith and a good conſcience; for Chriſtian Doctrine is a [e] *Myſtery of Godlineſs*, and ſaving Knowledge, a [f] *knowledge which is according unto Godlineſs*, and therefore the beſt way to find out that wherein we differ, is, to obey that wherein we agree; The Lord having promiſed, [g] that they who *do his Will, ſhall know his Doctrine*; that he will [h] *teach the meek his way, and reveal his ſecret to them that fear him*; that unto him [i] who ordereth his Converſation aright, *he will ſhew the Salvation of God.*

(b) Phil. 3. 16.

(c) 2 Theſ. 2. 10 Aug. de Grat. Chriſti. c. 13.

(d) 1 Tim. 1. 19

(e) 1 Tim. 3. 16

(f) 1 Tim. 6. 3. Tit. 1. 1.

(g) Joh. 7. 17.

(h) Pſal. 25. 9, 14.

(i) Pſal. 50. 23.

4. To be ſpiritual and heavenly minded; for as heavenly bodies, ſo heavenly minds are the proper ſubjects of Serenity and Tranquillity; [k] Storms and

(k) *Inferiora fulminant.* Sen. *Pacem ſumma tenent.* Lucan.

Tempests are the Effects of earthly exhalations; heavenly Orbs are steady and regular, have no Combustions nor disagreements in them; Schisms and Divisions are [l] from the flesh, and come from us as *Men*, not as *Christians*. As the reasonable Soul doth bind the parts of the body together in Unity; when that is gone, they are in a near disposition to dissolve, and fall asunder: So the [m] *Spirit* of Christ is the *bond* of his body; the Apostle calleth it *The Vnity of the Spirit in the bond of Peace*; the more we have the [n] mind of Christ, the less we shall do things through strife, vain-glory, revenge, or any other inordinate passion; for the [o] Wisdom which is from above, is *pure and peaceable*; but that which tendeth unto envying and strife, descendeth not from above, but is earthly, sensual and devillish.

5. To study and cast about for Peace, to do all that is [p] possible, and whatsoever lyeth in our power to produce it; to follow after it, and all the requisite expedients

[l] 1 Cor. 3. 3

[m] 1 Cor. 12. 13. Ephes. 4. 3

[n] Phil. 2. 2, 3, 4, 5.

[o] James 3. 14, 17.

[p] Rom. 12. 18. Rom. 14. 19. Heb. 12. 14

pedients which conduce unto it; if it fly, purſue it; if it hide, ſearch for it; find out, as [q] *Jehoaſh* and *Joſiah* did *Maſons and Carpenters*, & ſpiritual workmen to *repair* the breaches of the houſe: to [r] have our private Opinions and Problemes to our ſelves before God, rather then by our unſeaſonable venting of them, to ſcandalize and offend our brethen, and to endanger the quiet of the Church.

[q] 2 Chron. 24.4,13. 2 Chron. 34. 8-13.

[r] Rom. 14. 22.

6. To be of a meek, humble and calm ſpirit: [ſ] *Love is not eaſily provoked*, is long ſuffering, kind, ſelf-denying, *beareth, believeth, hopeth, endureth all things*. An Hammer makes no noiſe upon wool, ſo a [t] *ſoft Spirit turneth away Wrath*. Some men are ſo hot, ſo opinionative, ſo contentious, ſo wedded to their own conceits, ſo impatient of diſſent, that none can have Peace with them, who will not mancipate and render up their Reaſon and Judgement into their hands. But though it be our Duty to *try all things, and hold faſt Truth*, when we

[ſ] 1 Cor. 13. 5,7.

[t] Prov. 15.1

we have found it, yet we must hold it with a Spirit of *Meekness*. Meekness is the fittest disposition to receive truth; (u) [u] *Receive*, saith the Apost. *with meekness the ingrafted Word*; And Meekness is the fittest disposition to teach Truth: (w) [w] *In Meekness*, saith St. *Paul*, *instructing those that oppose themselves.* (x) [x] *Long-Suffering and Doctrine* must be joyned together. Self-willedness and hastiness of Passion, are Obstructions unto the progress of Truth; else the Apostle would not have entred a Caveat against them in a Bishop: for, saith he, (y) [y] *a Bishop must be blameless as the Steward of God, not self-willed, not soon angry*, &c.

(u) Jam. 1, 21.
(w) 2 Tim. 2. 25.
(x) 2 Tim. 4, 2.
(y) Tit. 1. 7.

7. To be of a *candid* Judgement; not to widen, but as much as may be to narrow Differences, and to reduce Controversies to as near an Agreement, as is possible; and in the managing of them, to retain *Suavity* and *Ingenuity*; not to infer without undeniable Evidence, odious and *invidious consequences* from those Doctrines of our brethren, which we

we our ſelves diſlike; but to believe other men as perſpicacious to diſcern, and as tender to decline ſuch deſperate Rocks as we our ſelves. It argues great want of Charity towards others, and of Humility in our ſelves, when by our perverſe Diſputings, we go about to charge ſuch opinions upon others, as from their own mouths we are aſſured, and therefore ſhould in Charity believe, that they do deteſt. Pride in our ſelves, and Prejudice againſt others, are Two great Impediments to the healing of Diviſions.

I ſhall ſhut up all with one obſervation out of the Text more, which is this, That what Chriſt in the beginning of the verſe did undertake, *I will feed the flock of ſlaughter*, in the latter end thereof he makes it good, *I fed the flock*. Chriſt never undertook more in a way of *Office* then what he *finiſhed*, nor more in a way of *Promiſe* then what he *performed*. He undertook a difficult ſervice, to feed his

his Church not only with his *Doctrine* but with his *Blood*; he had a [z] Command and Commiſſion to do it, and this Commiſſion he accepted, [a] *Loe I come to do thy will O God.* And though it were ſo hard a duty, that his *humane nature* did ſhrink, and as it were draw back from it, [b] *Father, if it be poſſible, let this cup paſſe from me*, yet he ſubmitted his will to the will of his father, and was [c] *obedient* even to that ſervile, ignominious and curſed death, which his humane nature ſo earneſtly declined. And in like manner what he undertakes to *work in us*, he [d] will finiſh, as well as what he undertooke to work *for us*; he is as the *Author*, ſo the *finiſher* of our faith; when he hath begun a good work in us, he will performe it unto the day of Chriſt.

He [e] *Promiſed* to ſend his *ſpirit* upon his Diſciples, and [f] he did ſend him; he [g] Promiſed unto them power to caſt out Devills, and [h] they did ſo; his name is [i] *Amen*, the faithfull and true witneſſe,

(z) Joh. 10. 18.
(a) Heb. 10. 7, 9.
(b) Mat. 26. 39
(c) Phil. 2. 8. Joh. 17. 4.
(d) Heb 12. 2. Phil. 1. 6. Pſal. 138. 8.
(e) Joh 16. 7. Luk. 24. 49.
(f) Act. 2. 33.
(g) Luk. 9. 1.
(h) Luk. 10. 17
(i) Rev. 3. 14.

witneſſe, and all the promiſes of God in him are [k] *yea and Amen*; if he promiſe peace, or grace, or ſalvation, he will give it: his fidelity, power, honour, love, mercy, oath, and covenant, are ſo many aſſurances unto his people that what he hath undertaken to do for, in, or unto them, ſhall undoubtedly be done. He will do every work of Salvation [l] *to the uttermoſt* for thoſe that come unto God by him; if he begin faith, he will [m] finiſh it; if he begin holineſſe, he will [n] compleate it; if he [o] heale, he heales perfectly; [p] if he love, he loves to the end: Every work of his is *perfect*.

(k) 2Cor.1.20

(l) Heb. 7.25.

(m) 1.2 1.
(n) Col.2. 10.
(o) Act.3.16.

(p) Joh.13.2.

There are *works* of his yet to do, to [q] *Gather the people of God that are ſcattered abroad, to deſtroy the idols utterly, to tread down Satan and death* under our feet, and he will do all before he give up his kingdome to his father.

(q) Joh.11.52 Deut.32. 4. Iſai 2. 18. Rom. 16.20. 1 Cor. 15. 25

There are *promiſes* of his yet to be fullfilled, *to* [r] *come again and to receive*

(r) Joh.14.2,3.

(s) Joh.6.40. (t) Mat.12.20. (u) Heb.13.8. (w) 2 Sam.7.25 (x) Mic.7.19. Ezek.11.19. 36.26 (y) 1 Joh.3.5,8 (z) Pſ.119.49

us unto himſelf, [s] *to raiſe us up at the laſt day*, [t] *to bring forth judgment unto victory*. And the experience which the Church hath had of his Love, Power, & fidelity in former works, and promiſes, ſhould raiſe up their hearts to truſt in him aſſuredly, for the accompliſhment of thoſe which are yet behind ([u] *for he is yeſterday, and to day, and the ſame for ever.*) This we may plead in our prayers, *do* [w] *as thou haſt ſaid.* This we may apply in our indeavours towards holineſſe; he hath ſaid he will [x] *ſubdue our iniquities*, he will *take away an heart of ſtone, and give an heart of fleſh*; for this end he was manifeſted [y] *to deſtroy the works of the devil*, and *upon this Word* [z] *I will Hope.* This we may ſupport our drooping and deſponding hearts under, in any time of diffidence, and diſcomfort; when I begin to fear that my ſinnes are greater then can be pardoned, ſtronger then can be mortified, deeper then can be eradicated; His *Power* is ever accompanying

companying his *mercy*; what he begins, he will finish: he hath saide he will [a] *abundantly pardon*: therefore we may say, [b] *I beseech thee let the power of my Lord be great according as thou hast spoken.* [c] He will performe the truth to *Iacob*, and the mercy to *Abraham*; his word is an invincible barre to all our fears.

(a) Isai 55.7.
(b) Num. 14.17
(c) Mic.7.20.

FINIS.